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Exploring the Reconstitution of the Intercultural Subject of 10th-grade Students at the IERD Patio Bonito Nemocón through the Intercultural Approach in English Classes

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IERD Patio Bonito Nemocón through the Intercultural Approach in English Classes**

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**Informe de investigación presentado como requisito de grado para optar al título de
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Abstract

Critical interculturality allows us to make visible different ways of being and thinking. Linked to a decolonial perspective, it allows awareness of the "self" and the "other", by questioning the social situations that have influenced the way of seeing the world while breaking thoughts on "others" who have invisibilized the students and their community. Therefore, this study seeks to answer the following question: How are tenth graders reconstituted as intercultural subjects through intercultural content within a critical intercultural approach in the English classes at IERD Patio Bonito Nemocón? This study aims to observe tenth graders' set of beliefs about the way they see themselves as intercultural subjects, to explore the reasons for the emergence of these beliefs as intercultural subjects, and to discover the manner they may reconstitute their intercultural subject and set of beliefs by the implementation of content and materials within a critical intercultural approach. Hence, this critical ethnographic action research allows the participants to hear other voices, recognize themselves as part of their culture by discovering their own culture and others, as well as promoting a reflection of their sociocultural values by changing the way they see themselves and others applying autoethnographies and dialogues. The results reveal a reconstitution of the participants' intercultural subjects by their way of thinking about themselves, their community and context, and other cultures.

Keywords: critical interculturality, decoloniality, intercultural subject, set of beliefs. ELT

Resumen

La interculturalidad crítica nos permite visibilizar diferentes formas de ser y de pensar. Vinculado a una perspectiva decolonial, permite tomar conciencia del "yo" y del "otro", desde el cuestionamiento de las situaciones sociales que han influido en la forma de ver el mundo, así como romper pensamientos de "otros" quienes han invisibilizado a las personas. Por tanto, esta investigación busca dar respuesta a la siguiente pregunta: ¿Cómo son reconstituidos los

estudiantes de grado décimo como sujetos interculturales a través de contenidos interculturales dentro de un enfoque crítico intercultural en las clases de inglés de la IERD Patio Bonito Nemocón? Este estudio tiene como objetivo observar el conjunto de creencias de los estudiantes de grado décimo sobre la forma en que se ven a sí mismos como sujetos interculturales, explorar las razones del surgimiento de este conjunto de creencias y descubrir la manera en que pueden reconstituir su sujeto intercultural y conjunto de creencias mediante la implementación de actividades con un enfoque intercultural crítico. De ahí que esta investigación-acción etnográfica crítica permite a los estudiantes escuchar otras voces, reconocerse a sí mismos como parte de su cultura al conocerla y al descubrir otras, así como promover una reflexión de sus valores socioculturales cambiando la forma en que se ven a sí mismos y a los demás. Los instrumentos utilizados en la recolección de datos son autoetnografías y diálogos. Los resultados muestran una reconstitución del sujeto intercultural de los participantes por medio de su modo de pensar sobre sí mismos, su comunidad y contexto y otras culturas.

Palabras clave: intercultural crítica, decolonialidad, sujeto intercultural, conjunto de creencias, enseñanza del inglés

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Chapter 1: General Framework

Introduction

This research study aims to analyze how the 10th-grade students of the *Institución Educativa Rural Departamental (IERD) Patio Bonito*, cohort 2020, in the municipality of Nemocón (Sabana Centro), Cundinamarca, might reconstitute their intercultural subject through the implementation of class activities under a critical intercultural approach. According to Torres (2016), the intercultural subject “is a political and ethical subject (modernity) with identity as long as interculturality refers to reality as a social phenomenon” (p. 2). Additionally, Torres (2016) considers that this intercultural subject can be “dominant (oppressor), in resistance (refuses to be dominated) dominated (oppressed) or released (transformed)” (p. 2). Based on this, our research will seek for the reconstitution of a liberated intercultural subject.

We expect that the possible reconstitution occurs through the implementation of class activities that we, the researchers, have designed through a critical intercultural approach sustaining intercultural content and a decolonial view, as it is stated by Núñez-Pardo (2018b) “Critical interculturality constitutes a pedagogical decolonizing alternative to social awareness, which could make them capable of assuming a critical stance toward the realities of the world they are immersed in and offers the possibility to recognize other voices” (para. 2) due the above we envisage that this design may develop a critical thought that might change the students’ visions about themselves and their culture as well as creating an understanding of the material they have been working on in the English language classes and the inequality conditions existing in their town.

In this way, a transformation of the self (“*Yo*”) of each participating student may occur from a new vision of their own as an intercultural subject, their family, and their culture. Due to this, we analyzed the needs and problematics of these tenth graders, in addition to observations

on their surroundings. Consequently, the observed problematic events, both in the classroom and in their personal environment, are detailed. The activities implementation sought to develop a personal transformation in the participating students' lives since it has foundation on intercultural awareness, on the importance of acquiring a foreign language in its context, Núñez-Pardo (2019) considers that contextualized materials "offer more possibilities for students to make sense of learning a foreign language in context. These materials also give students the opportunity to exercise freedom in decision-making that let them reform or transform the experiences they lived within their own communities" (p. 19). Additionally, a recognition of the students' own language is an important process while learning a second language, because both language and culture are connected "by adding elements of the students' native languages or cultures and by confronting such sociocultural factors with the values of target language" (Yurtsever and Özel, 2021, p.5)

Therefore, this research will explain the way the participating students see themselves as intercultural subjects, the students' emergences of being so, and the way they may reconstitute their intercultural subject. Likewise, based on international, national, and local studies, the theoretical concepts for the study emerged. These cover understandings for intercultural awareness, intercultural subject, critical interculturality, and decolonial pedagogy.

On the other hand, this critical ethnographic action research leads the students to reflect on different situations in their community and others, in addition to fostering an egalitarian interaction between themselves and others, which will allow the development of awareness on students, teachers, and community. The following study describes the line of research in Education, Language, and Communication at La Salle University, Bogotá, in the Faculty of Educational Sciences to which it belongs. Furthermore, the research study phases, methodology, designed classroom activities, and steps to analyze the data are detailed. The results presented

allow us to know how the intercultural subject might be reconstituted in the tenth graders at the IERD Patio Bonito Nemocón reconstituted through the implementation of activities within a critical intercultural approach.

Context

National Context

In Colombia, different programs and proposals, put forward by the *Ministerio Nacional de Educación* (henceforth MEN –due to its Spanish acronym) have aimed to strengthen the learning of the English language in the different classrooms of children and adolescents in rural and urban public institutions. This is how the National Plan of Bilingualism was born to be carried out from 2004 until 2019, aiming “to achieve citizens capable of communicating in English, in such a way that they can insert the country into universal communication processes, in the global economy, and cultural openness, with internationally comparable standards” (MEN, 2006, p. 6)

However, in 2012, it underwent a modification taking the name of Program for Strengthening the Development of the Competences in Foreign Languages (PSDCFL) to make it more inclusive to Colombian needs, because in Colombia there are more than 60 dialects, including Creole and Spanish, and there are already bilingual people (British Council, 2015). Similarly, the Colombian government once again restructures its plan for bilingualism in 2015 and gives way to the National English Program, which evolved into a program called: *Colombia, Very Well* (Martínez, 2016). This new program is another initiative that joins the other programs promoted by the MEN to favor the improvement of the quality of education; this program is planned to be developed from 2015 to 2025 (MEN, 2014, p. 2).

The implementation of the Program for Strengthening the Development of the Competences in Foreign Languages was an ambitious project. Unfortunately, it could not reach the 40% in B1 English language proficiency level to the year 2014 in students from 11th grade. According to Duarte (2016), it happened due to the reality faced by the education system. On the other hand, the National Plan of Bilingualism seemed to have the same de-contextualization because it tried to impose international models to the Colombian education without considering the students' needs, reality, resources or the number of apprentices per classroom. This program was replaced in 2016 by a similar proposal named *Colombia Very Well*, which was an extension of what was previously established, leading us to question its effectiveness in our country (Castaño, 2020).

In this sense, Álvarez and Bonilla (2009) emphasize that the teaching of English as a foreign language should not focus on a linguistic-oriented approach, but should focus on achieving an experience of cultural jargon. Due to the above, this study looks for the students to have an experience at discovering their own culture and others and at the same time improving linguistic aspects.

Local Context

The current research study took place at the *Institución Educativa Rural Departamental* (henceforth IERD) *Patio Bonito*, located in the town Patio Bonito, Nemocón, in Cundinamarca department. It has three headquarters, Casablanca, Cerroverde and the main headquarter Patio Bonito. The main economic activities of the town are the manufacture of bricks and the cultivation of flowers; however, there is a salt mine in Nemocón, which is visited by tourists from different places in Colombia and around the world at different times of the year.

The students at IERD Patio Bonito have been mostly displaced by violence (armed groups) or economic factors that have driven families into the town. Some students have come from different regions of Colombia. In most of the cases, the students are forced to work after classes, others simply drop out the school to work in the main economic activities of the town.

Problem Statement

This research study was carried out with the participation of the tenth graders from IERD Patio Bonito. The group was composed of 42 students, 25 males and 17 females. During the English language classes, these students seemed to be disinterested in the activities and contents that belonged to the English language learning process due to the syllabus used in this class, which is based on the statements proposed by *Cundinamarca Bilingüe* (2017). This *Sílabo Unificado* considers that the skills that must be contemplated for the XXI century are "social and intercultural skills" (p. 29); however, it did not consider students' context, interests, and needs. It disregards the diversity in the classroom, the richness of their town and the beauty of their culture and language. Instead, the school syllabus focuses more on different English native speaking countries that have dissimilar culture than theirs, cultures such as American and British are found in the class material. In that sense, students may feel inferior to those countries because they have different customs than those, presented in a celebratory manner (Núñez-Pardo, 2018b; Rico, 2012).

Besides, the material used in English classes invisibilized the participants and did not let them see their real context, instead it imposed a type of culture that does not allow a level of equality. Moreover, that material is not based on any analysis done to the local population, at any sociocultural, historical, or economical aspect; the material fails to recall our students' needs.

According to the English school syllabus, students only think and learn about several aspects related to English language speaking countries as the United States and the United Kingdom. They do not live nor share experiences related to their own culture. As a result, in many cases, students do not know aspects related to the municipality where they live, which is a multicultural context because there are people from different regions from Colombia and even from a different country. Hence, they do not have in mind the huge culture that is built by each member of the town in the English language class.

Likewise, from preliminary observations that we as the researchers carried out in the class, these tenth graders showed that learning English was not necessary for them because they felt they would never have the chance to go out of their region nor would use English in any real communicative situation. Besides, and contradictorily, when the participants talked to us, they mentioned that they were ashamed because they did not know how to speak a foreign language. On top of this, they stated that they felt inferior because they perceived that all English language teachers and people who speak this language were rich and could travel to any place, only because they could speak English.

We then took evidence that these students believed that it was impossible for them to go to the United States as it was considered as the principal world power that manages everything on the world, and sadly, for them, too. They argued that the United States was the only country where English is spoken. Therefore, the thoughts and opinions shared in the English class showed a group of students that is dominated by stereotypes and imaginaries, such as the belief that foreign tourists are better than them just because they are from different countries.

From this evidence, we noticed that the students portray themselves as a kind of subject that feels inferior due to the conditions of inequality that they have been exposed to those

learning cultures, from countries that are far away from their reality, and from a celebratory view of those cultures. Thus, students from different Colombian regions such as Caribe, Pacific and Andina do not even know how some national celebrations take place or the reason why their town is touristic, but also it seems that they do not recognize themselves as intercultural subjects who are part of the world and need to be respected as same as the other cultures. This is maybe because the material they use in class refers only to the British or American cultures and beclouds their own.

All in all, we perceive that the lack of intercultural content in the school curriculum for the English language class does not promote a vision of the students' own culture. These students seem to be unaware of the diversity and richness of their own language since they revealed a feeling of inferiority, which makes us think about the relevance of their set of beliefs about these issues. This set of beliefs can make us identify the way they see themselves and the reasons to continue a likely process of subjugation and of unconscious imposition of knowledge. Consequently, by considering the aforementioned, this research study aims to answer the following research question.

- How are tenth graders reconstituted as intercultural subjects through intercultural content within a critical intercultural approach in the English classes at IERD Patio Bonito Nemocón?

This question guided us to these secondary questions:

- What are 10th-grade students' set of beliefs about the way they see themselves as intercultural subjects?
- What are the reasons for the emergence of tenth graders' set of beliefs as intercultural subjects?

- How may tenth graders reconstitute their intercultural subject and set of beliefs by the implementation of contents and materials within a critical intercultural approach?

Research Objectives

In this sense, the following objectives emerged:

Main Objective

- To explain the way tenth graders reconstitute their intercultural subject throughout intercultural content within a critical intercultural approach in the English classes at IERD Patio Bonito Nemocón.

Specific Objectives

- To observe tenth graders' set of beliefs about the way they see themselves as intercultural subjects within their everyday activities.
- To explore the reasons for the emergence of the tenth graders' set of beliefs as intercultural subjects.
- To discover the way tenth graders may reconstitute their intercultural subject and set of beliefs by the implementation of contents and materials within a critical intercultural approach.

Justification

This research study aims to know the way the participating tenth graders students might reconstitute their intercultural subject through the implementation of intercultural content material within a critical intercultural approach. In previous observations, these students demonstrated that they feel 'colonized' and inferior because of the kind of material that has been implemented during the English language classes does not allow them to learn about their

national culture nor their municipality culture, but also due to the problematics that the town has faced during a long time.

As Saluveer (2004, cited in Fandiño, 2014) states, foreign language education should provide students with opportunities to develop cultural knowledge, cultural awareness, and cultural competence to achieve a better understanding of a foreign culture, as well as an adequate understanding of its own culture and self (p. 83). English classes are the opportunity to reconstitute the students' intercultural subject through the intercultural content which leads to a critical and decolonizing reflection on their own and external culture (López, 2006, p. 65). Hence, critical interculturality is used as a tool for a decolonial pedagogy in which the thoughts and the view of the subject could be changed enabling an emancipatory vision and an intercultural subject.

Carrying out this research study can help us, as the researchers, to find and spread the results to different English language teachers at the school, which are tied to follow governmental directions related to the classes, so teachers will be able to discover the kind of material that can be used in the English classes to help students to transform and reflect on their 'colonized' thoughts. Besides, it is an invitation to reflect on the relevance of creating activities and materials contextualized to the reality and needs of our students, as Núñez-Pardo (2018a) states we should "move away from a de-contextualized textbook toward a desirable contextualized one" (p. 230) that opens the doors to critical thinking in students. In addition, we need to move to material that opens spaces for dialogue between different cultures that transmit a message of equality, respect, and cultural value.

Furthermore, this project is relevant for the Education, Language, and Communication research line in La Salle University, Bogota, in the Education Sciences Faculty, because it

contributes to the socio-cultural awareness of the student, teacher, and community, in the recognition of the existence of other cultures with different ways of being and thinking, which deserve to be respected starting from their own culture. This may generate an impact to overcome a social problem such as the inferiorization that students feel due to the different social and economic problems to which they have been exposed. Additionally, this study promotes a vision of the student as an agent of change that can transform their own reality and ways of seeing the world.

Moreover, we believe that it may be a bridge between the educational system and the reality of students, because through the four-activity implementation in the English classes, they will possibly recognize themselves as intercultural subjects with an emancipatory view. As well, they will be able to identify aspects in their set of beliefs that have been permeated by different media and other thoughts that promote subalternation but also, they might change the way they see themselves and their own culture. As a result, the students will be able to rediscover their town, the places around it, and their customs. This implementation will also allow them to recognize the importance of their culture and the others, changing that vision of inferiority for a vision of equality, in which the schemes are broken and their possible reconstitution as participants of their community place.

Finally, this study contributed to expand the academic knowledge about intercultural subjects in EFL classes in Colombia, by describing the set of beliefs and thoughts that 10th-grade students from a rural public school had about the way they saw themselves and their own culture. This provides a glimpse about how the media and the material used in English classes did not allow their voices to be heard and promoted inferiority in them. In addition, at imposing texts or English language material without being analyzed, we would not give the students the

opportunity to know their own culture or others', or the opportunity to deconstruct other thoughts that might promote subordination.

The results led to a reflection on the relevance of creating contextualized and authentic material in our classrooms that responded to the students' needs and intercultural dialogue. Likewise, by explaining the way tenth graders may reconstitute their intercultural subject throughout intercultural content within a critical intercultural approach, the doors to a path to decolonize other ideas and thoughts will be opened. Besides, the results might foster new ways of seeing English classes for a possible reconstruction of the subject, of thoughts, of their way of seeing the world, their community and themselves.

.

Chapter 2: Review of the Theoretical Foundations

This chapter presents the background that gives foundation to our research study. The curriculum of the institution is described here. As well as the concepts that have nurtured this project.

Literature Review

We have selected three previous studies from the local area related to our research study. For this, we carried out a detailed search of studies, local and Latin American publications that explained how the materials used in English language classes promote colonial thinking and use foreign methodologies that do not contemplate the reality of the context. In the same way, we emphasize how critical interculturality from a decolonial perspective can break with teaching-learning schemes that promote speeches of superiority.

The first study shows how, by using critical interculturality, the coloniality that has been brought into the classroom through EFL textbooks can be interrupted. Núñez-Pardo (2018a) on her article problematizes how coloniality is presented in textbooks, and how the coloniality of knowledge has brought foreign methodologies that do not consider the local context. She explains how these texts promotes the idea that one nationality is superior promoting inequality, such as the belief that non-native speakers are incapable to produce knowledge, but they are seen as purchaser of it. That is why, most of business companies or institutes prefer an English native to teach. On the other hand, she explains the need to develop material with a critical interculturality perspective to stop the reinforcement of stereotypes, the stigmatization and discrimination; therefore, English language textbooks need to be contextualized according to the local situations and students' needs; also, they should develop a critical and social awareness in teachers and students (Núñez-Pardo, 2018a).

The second study states how critical interculturality and decoloniality might be used as a different pedagogy which could lead us to break with the chains of inequity existed in our society. Additionally, he invites not only students but also teachers to a transformation of thought from individuality, with the firm purpose of ending every discourse that seeks the submission of the subject. Lara (2015) makes a reflection in his article on interculturality and decoloniality which promote a discussion about the education, which is filled with inequality and discrimination; in addition, he wants to give a voice to those who have been silenced. He states that the relationship between critical interculturality and decoloniality should lead us to a different pedagogy, not the one for recognition or charity but a pedagogy that could open the doors to transformation and dialogue. Furthermore, he mentioned the relevance to involved teachers and students in a change of thoughts and attitudes, in which speeches of superiority should not have a place due to the “*decolonización de los discursos*” from the subject to the different institutions. Therefore, a construction and deconstruction in the social and cultural structures are necessary. Finally, he encourages not to look for “*otras*” pedagogies because they do not use real stories in our real contexts.

The third study explains how the textbooks do not respond to the students' own needs and how the lack of intercultural content in them leads to a continuous discrimination and content imposition, in the same way, they continue with traditional methodologies that in different occasions do not agree with the existing reality. Rico (2012) stated that most of coursebooks applied during the language acquisition processes are ‘un-contextualized’ and designed from a traditional perspective. Instead of promoting encounters of intercultural backgrounds, coursebooks increase the feeling of inferiority in learners due to the lack of interculturality in the

content they use; that lack does not allow themselves to develop their communicative competences during the learning process.

All in all, the three studies mentioned are a basis for our study because they illustrate how classroom material can influence in the thoughts of our students by promoting inequality and a lack of awareness of their own culture. In addition, based on the statements of Núñez-Pardo (2018a), Lara (2015), and Rico (2012), we can affirm the relevance of contextualized material from a critical intercultural perspective, that considers the different needs of the students and that allows a vision not only of other cultures but also of their own.

As a result, the activities were planned within a critical intercultural approach and a decolonial view to allow the development of socio-cultural and critical awareness in the students and a new vision of their own and others. But also, to open the doors to new thoughts and voices, “their” and “others”, that break the wall of invisibility to which they have been exposed.

Latin America

We focused our search on critical interculturality and decoloniality, as seen and conceived by other countries that, according to the research, live our struggle of being invisibilized by others, a struggle that starts in their territories, in the classroom.

For this, Walsh (2017) in the publication *¿interculturalidad y (de)colonialidad? gritos, grietas y siembras desde Abya Yala*, glimpses how coloniality has influenced the way of being and thinking. She affirms how interculturality, which has been a well-known term from a critical point of view, seeks for a social transformation that questions inequality, the imposition in the thinking of those who can produce knowledge, and the classification system from higher to lower. In the same way, she reaffirms her thinking of decoloniality as a way to reconstruct practices and thoughts According to Walsh (2017), decoloniality must walk hand in hand with

interculturality to collapse with differences, to learn and unlearn, to think, feel, and decolonize. Her publication is a cry of feelings and experiences of the struggles lived from the schools in which they have been subjected by the state itself; schools are a field of struggle, of thoughts, of other ideas, and when we join all the cries, feelings and experiences of all, interculturality and decoloniality can be built. Walsh's (2017) statements glimpses the thinking and way of seeing the 10th-grade students, about the feelings of inferiority in front of others and the thought of not belonging.

In the following article, Yeyaide (2016) affirms that despite having broken with coloniality in the territories, it remains in social knowledge and practices, and shows how this has influenced the way people see themselves and the world, in which a classification of power is marked by the color of the skin that frames discourses of superiority and inferiority. Therefore, she reaffirms the responsibility of schools to promote change and insurgency from decolonial pedagogies that allow knowing other views, their own history and encourage listening to achieve transformations that reach beyond the institution itself. Her research is an invitation to listen to the voices of those who have not been heard in Argentina, in Latin America. This study is a call for the liberation of thoughts in the classroom; a transformation that goes beyond the walls of the school and allows the construction of a new educational project.

These authors reaffirm the problems that our students have transmitted to us, their voices emitted inferiority, and lack of knowledge of their own roots and culture. The statements of Walsh (2017) allow us to see and hear the feelings, the voices of others, who have also felt silenced and inferiorized by others. The same as Yeyaide (2016) who states how coloniality has influenced the way of seeing the world and themselves. For all the above, this is a struggle,

which must start from the classroom, from the awakening of our students, which can be achieved from decoloniality and interculturality.

Curriculum of the School

The English curriculum in IERD Patio Bonito Nemocón is oriented under the parameters established in *Cundinamarca Bilingüe* (2017) which delivered a Sílabo Unificado de Inglés to be worked in the EFL classroom. This syllabus indicates the content, vocabulary, activities, and evaluation that must be carried out according to each grade. The aforementioned syllabus is supported by the Common European Framework for languages, describing each of the levels that a student reaches at learning a language and the basic standards for foreign languages that indicate the basic levels of quality in Colombia. On the other hand, it is based on training for the "*desarrollo de las habilidades necesarias para la participación en procesos de globalización y adaptación social de los individuos en el siglo XXI.*" (p. 28) focusing its content on service and employability. Additionally, the syllabus promotes three components for evaluation which are the self-assessment, peer-assessment, and teacher assessment under a communicative approach based on the principle of task and meaning.

However, when we analyzed the syllabus we found that it promotes some intercultural aspects, but some of those aspects were out of context, they forgot the reality in which our students were immersed in the town; it proposes an immersion for at least "*3 días o más con permanencia 24/7 en el lugar*" (Cundinamarca Bilingüe, 2017, p. 109) which is impossible due to the level of safety in the town. Additionally, there are some interactive activities on the web but there is neither connectivity in the institution nor enough computers. For instance, a speaking activity established for the 4th term states, "*Crea una presentación tipo Ted talks*" (Cundinamarca Bilingüe, 2017, p. 95) and the listening activity "*Mira un video de Ted Talks*

sobre como superar la pobreza” (Cundinamarca Bilingüe, 2017, p. 88) are examples of this issue. Moreover, it establishes English as a hegemonic and global language, without considering the students’ mother tongue and culture, as the listening activity for the 3rd term says, “*Vea el video de inglés global para comprender cómo el inglés se convirtió en un idioma global*” (Cundinamarca Bilingüe, 2017, p. 86). This activity minimizes other languages such as the students’ mother tongue and different dialects that are found in Colombia.

Furthermore, at the beginning of the scholar year in 2020, 10 textbooks were sent to be used during the classes. Those textbooks called: *English Please 2* (2016) had some activities that promoted intercultural skills; however, those activities were far away from the students’ reality and context of the town, and there was not an intercultural dialogue or a critical development, for example, the second module “Money makes the world go round” (p. 46) talks about different jobs, products, and consumer power, but does not consider the main activities in Patio Bonito such as the manufacture of bricks and the cultivation of flowers, nor does it promote a reflection on how the money in the town is used and some ways of investing on it. Additionally, the textbooks used during the English classes limited students since they brought a specific foreign vocabulary and information that could not be used in the students’ real contexts and did not consider the interests and knowledge of our students.

All in all, the material used during the classes showed an imposition of the American and British cultures; this fact possibly influenced our students' set of beliefs. Therefore, the texts and resources used in English classes should have sought for a dialog between cultures and characters instead of reinforcing stereotypes, which was the principal aspect more often seen on students. As Granados-Beltrán (2016) claims nowadays it is difficult to state who can be dominated because “the dynamics of power and domination are diffuse, as a precise agent of

power (country or region) cannot be identified given that they are hidden in organizations” (p. 174).

Due to this, the material that we elaborated for our students was developed with a critical intercultural approach. In this regard, Núñez-Pardo (2018b) argues that,

Critical intercultural constitutes a pedagogical decolonizing alternative that has a manifold purpose: first, to inform the development of a desirable contextualized English textbook; second, to enable the formation of individuals with higher order thinking skills; third, to foster the development of individuals’ social awareness, which could make students capable of assuming a critical stance toward the realities of the world they are immersed in, as a way to resist Eurocentric epistemologies, social practices and behaviors, and forms of autonomy; and fourth, to offer the possibility to recognize other voices and enunciation with independence. (para. 7)

Having that in mind, critical interculturality allows students to develop social awareness, listen to other voices and thoughts, as well as a critical look at their own culture and different environments. With this, we thought about the needs that were discovered during the class observation. During this, we found that the material used in the English classes were out of context and it neither mention the students’ reality nor made the students think about their surroundings. In that situation, the students were being given hegemonic material, they only review either the US or UK cultures, and in most of the cases, the students were not interested in working on that, because those contexts are far away from their reality. Their local context was not found in any activity, consequently they were not acquiring information that really mattered to them. When developing the elaborated material with a critical interculturality approach, students’ voices might appear because in those activities they were able to talk and mention

specific situations that were lived in their contexts. In that sense, the students could interact among themselves and among people that are close to them, considering cultural aspects that they did not know about before developing the class.

Foundations for the Study

We will present the conceptual bases of our project: Decoloniality, Critical interculturality, Intercultural subject, and set of beliefs.

Decoloniality

Mignolo (2011) considers it as “the energy that does not allow the operation of the logic of coloniality nor believes the fairy tales of the rhetoric of modernity” (p. 3). Therefore, decoloniality has a varied range of manifestations and decolonial thinking is, then, thinking that de-links and opens to the hidden possibilities that are colonized and discredited, such as the traditional, barbarian, primitive, mystic, etc.

Additionally, Donoso-Miranda (2013) who parts from Mignolo's statements, argues that, It is time to break with coloniality of power (global power structure created from the idea of race), with the coloniality of knowledge (geopolitics of the knowledge that institutes and makes world view prevail of the dominator) and, finally, with the coloniality of being (physical violence, conceptual and spiritual about people to destroy their identity and abort their will to change the world). (p. 10)

Similarly, he states that speeches of power must be questioned, and for this reason, ideas or thoughts should not be imposed on students, nor materials that impose a vision of the world in which their culture can be seen as less than others. Consequently, we seek for a decolonization in our students' thoughts, an ignition in their way of thinking which have been colonized by other

ideas and by the belief of feeling inferior due to the inequality that they have been exposed in their context.

Walsh (2005) also states her position about decoloniality and considers that, Decoloniality implies starting from dehumanization - from the sense of non-existence present in coloniality (of power, knowledge and being) - to consider the struggles of historically subalternized peoples to exist in everyday life, but also their struggles of build different ways of living, and of power, of knowing and being different (pp. 23 - 24).

Thus, starting from the above, decolonization must start from the consciousness of the “*Yo*” and the “*otro*” and from the questioning of the social situations that have influenced their way of seeing the world. The decolonization must lead to a reconstruction of thought and at the same time of the subject, where it stops being invisible by others or him/herself and feels that he/she is part of the world.

Critical Interculturality

Walsh (2010) claims that critical interculturality needs to be understood as a “pedagogical tool that continuously questions racialization, subalternation, inferiorization, and its power patterns” (p. 92). Thus, it makes visible different ways of being, living, and knowledge. It also seeks for the development and creation of understanding and conditions that not only articulate and make a dialogue between the differences within a framework of legitimacy, dignity, equality, equity, and respect, but also encourage the creation of “*otros*” ways of thinking, being, learning, teaching, dreaming, and living across borders. Critical interculturality is used as a tool for decolonial pedagogy in which the thoughts and the view of the subject could be changed enabling an emancipatory vision and an intercultural subject.

Additionally, Granados-Beltrán (2016) states that critical interculturality “works as a decolonial, ethical, and political project aiming to challenge and transform existing structures, institutions, and social relations that maintain inequality in such a way that other ways of being, thinking, living, learning, and knowing are acknowledged” (pp. 175-176). As same as Núñez-Pardo (2018b) who states that “English textbook needs to be developed from the perspective of critical interculturality to reconcile differences between the local and the foreign in harmony with universal culture” (para. 6). Consequently, Having Granados-Beltrán and Núñez-Pardo’s opinion in regards critical interculturality and contextualized material, we thought about activities in which the tenth graders could transform their thoughts and the way they see themselves, as they perceived that their own culture or the place they live has nothing important to offer to people who visit Nemocón or Patio Bonito. We also thought about activities in which the students could learn something from their community and could allow them to speak, write and reflect on situations in their real life. Which allowed them to develop a critical thought, share their feelings, emotions but also to listen other voices in a respectful way. Due to the above, the elaborated activities were implemented to develop critical thoughts in our students, where they could have the possibility to explore other cultures and their own but from this different perspective.

Intercultural Subject

Tintaya (2016) considers that the same culture constitutes a cultural subject defining it as the subject that constructs knowledge to take care of the life of a community. This subject is then:

- a) An emergent element of culture, that is, it is not a simple element produced, but an element (self) produced by the culture of the social group or society and in turn generator of

culture; and b) it is a generating subjectivity, that is, a constituted-produced knowledge (capacities, knowledge, values, and projects) and a constituent-productive one (imagination, identification, projection, learning) (p. 5).

Consequently, the customs, traditions, and knowledge of the students' community constitute the intercultural subject, and this subject arises from his/her own space and through the dialogue with other cultures. The social group and each person that constitute the students' community leads to that cultural knowledge typical of an intercultural subject.

Torres (2016) shared his thoughts about the subject of interculturality and states that, it is a political and ethical subject (modernity) with identity as long as interculturality refers to reality as a social phenomenon. In this sense, the subject can be dominant (oppressor), in resistance (refuses to be dominated) dominated (oppressed) or released (transformed). (p. 2)

Based on this, our research study looked for the reconstitution of a liberated intercultural subject because we were looking for a transformation of their vision of the "yo" itself, which had been permeated by previously imposed colonial processes. In that sense, the observations we conducted guided us to evidence that their subject was dominated; thus, the students continued with the thoughts chained to a feeling of inferiority and conformity to their reality they lived.

Thereby, Tintaya (2016) affirms that a cultural subject becomes an intercultural subject when she/he,

(Re) constructs the culture of its own community through the establishment of a dialogue (trips and contacts) with other cultures in which it exposes its own and learns what is foreign as elements of self-development of its own culture, and b) when it presents, it recreates and

affirms their identity and sense of life (way of being and acting) through the integration of knowledge that lives in cultural contacts (p. 5).

The activities planned should allow the student to get closer not only to their culture but also to others'. Besides, these activities should promote a continuous dialogue between them and the recognition of socio-cultural values. This reconstruction of the subject will allow them to reinforce not only their love and knowledge for their culture, but also for others' and for themselves changing the way they see and perceive the world.

Set of Beliefs

In the field of education, there has been a recent focus on understanding students' beliefs. A belief is considered as being different than facts or knowledge (Yero, 2002, as cited in Villarreal et al., 2016). Furthermore, beliefs that are closely related to one's "ego-sense of self" are considered as more important than other types of beliefs, and they are more difficult to change (Rokeach, 1968, p. 4). According to Katz and Rath (1985), beliefs can be considered as "pre-dispositions" (p. 6). They used the term "dispositions" as a summary of actions observed (p. 302); however, beliefs are conceived, in our point of view, as each human being's personal perception through unique thoughts about a reality which cannot be alike in every human being's reality.

That is to say, beliefs are all these perspectives, conceptions, and positions that they have about themselves as cultural beings, the way they see themselves as part of their community, their unique personalities, and those expectations about their future in the town. All this conforms the students' set of beliefs that influence their way of seeing the world and themselves as intercultural subjects that are part of the community.

According to Diez (2017) there are two types of beliefs; collective and individual. The collective one includes the social beliefs of certain historical moments and cultural beliefs; in the individual beliefs, the personal identity or the self is highlighted. In this research study, we adopted the cultural and the social beliefs because we explored the set of beliefs of the 10th-grade students in which they narrated specific religious, moral, and historical situations in their lifetime. Additionally, we discovered the way they see themselves as intercultural subjects which makes reference of the individual beliefs based on their feelings, thoughts, and opinions.

Chapter 3: Methodological Design

Research Design

In this section of the chapter, we explain the research paradigm, approach, type of research, research study phases, methodology, designed classroom activities, and steps to analyze the data.

Research Paradigm

The paradigm in our research is socio-critical which according to Alvarado and Garcia (2008) this paradigm has “a marked self-reflective character; considers that knowledge is always built by interests that stem from the needs of groups” (p. 4). In addition, it has a quality of self-reflection, analyzes reality and points to knowledge to emancipate and reconstitute the minds of the participants. In this regard, Alvarado and Garcia (2008) affirm that the liberation of the human being is sought through the training and the self-reflection that leads to a social transformation. On the other hand, this project considers the students' needs to know more about their culture and others, which will allow them to the construction of a knowledge of their own reality. Due to the above, it becomes necessary to understand that we are seeking decolonization of their thoughts to gain equality of the subject.

Furthermore, Alvarado and Garcia (2008) stated that this paradigm looks for the rational and liberating autonomy of the human being. This will be through the exploration, observation, and recognition of the students' own, as dominated subjects who have been oppressed by other ideas. On the other hand, the problematic found in the participating students is a social reality that can be approached from a decolonial-emancipatory view, which fits in the principles of this paradigm. Hence, Ortiz (2015) argues that a socio-critical paradigm looks for the search of

knowledge that allows the population to obtain the freedom from colonialism or other groups that have oppressed the social groups throughout the history.

Research Approach

This research study follows a qualitative approach. According to Patton (1980, 1990, as cited in Hernandez et al., 2006), the qualitative approach is defined as “detailed descriptions of situations, events, people, interactions, observed behaviors and their manifestations” (p. 8). Consequently, this research is focused on the experiences that the participants have had throughout the time; moreover, the results that were found showed that neither numeric results nor comparisons were done due to human beings have different thoughts and different ways to adapt changes into life.

Furthermore, this approach includes an emancipatory view which looks for the liberation of the decolonized contexts that in this case involves the 10th graders from IERD Patio Bonito Nemocón, through the awareness of the analysis of the different discourses that have permeated their thoughts due to their educational processes. In this regard, we noted that, in the English classes, the materials that have been used considers other cultures leaving aside the students’ feelings and needs, as it decontextualizes their reality. Having this, the students’ thoughts seem to be colonized; therefore, they do not want to learn a foreign language nor enhance their mother tongue.

Type of Research

This study is a critical ethnographic action research because it looks to develop “the students’ and teachers’ as critical and co-construct identities” among themselves as it is stated by Lopez-Gopar (2013, p. 295). By one hand, Balasch et al. (2005) affirms that critical research “seeks to identify and act against the forms of domination and hegemonization processes present

in societies current” (p. 133). Based on the above, this research study looks for the students to reflect on their colonized thoughts, with the purpose of creating an awareness of the various discourses that have influenced their way of being, feeling, and seeing the world. On the other hand, it is ethnographic because the study requires the social interaction between student-student and student-community that can be found in the narrations in their own autoethnographies. Furthermore, this type of research aims to discover and analyze what a group of people usually do in their real contexts (Álvarez-Gayou, 2003). Lastly, this research study is an action research due to the designed classroom activities and its implementation that responds to a problematic. In this sense, Carr and Kemmis (1986, as cited in Fandiño, 2008) stated that “action research was a form of self-reflective enquiry in which participants in social situations undertook in order to improve the rationality and justice of their own practices and situations in which these practices were carried out” (p. 201).

Considering this, the current study is engaged through a decolonial pedagogy perspective in which the students could value themselves and discover their own culture and others’. In the same vein, with this perspective, the study can also promote a dialogue and reflection about their sociocultural values throughout the implemented activities within a critical intercultural approach and a decolonial view. The elaborated activities had a decolonial view because it allowed students to see and compare their real context and others. Additionally, the students could hear different voices around them that helped them reflect on the inferiority they showed before the implementation of the elaborated activities among their culture and others’ and express their thoughts and feelings in regards the situations that could be found in their town and different contexts.

Moreover, this research study followed Stringer's three different phases (1999) which according to Hernandez et al. (2006, p. 708) are: observing (constructing a problem sketch and collecting data), thinking (analyzing and interpreting), and acting (solving problems and implementing improvements).

Table 1 explains the process that this action research went through in each phase to gather the information.

Table 1

Action research phases

Phase	Author	What we did
Observing	Stringer (1999)	In this first phase, we observed the students' behavior during the English classes when they spoke about their culture and themselves when foreigners were mentioned in the classes. In the observation we found colonized thoughts and opinions, the students felt inferior to people that came to Patio Bonito. In that sense, we determined the problem statement, we found that the English class material made the students get focused only on foreign cultures and their context was not in any part of the class. Due to this, the students believed that what they always lived in their place was not important and did not allow them to know more about their location.
Thinking	Stringer (1999)	In the second phase, when the problem was determined, we stated the research questions and objectives. Besides, we started to think about what to do in the English classes to solve the found problem. As a main objective, we decided to explain the way the students reconstitute their intercultural subject, and the correct approach was by creating contextualized class material that allowed the students to think about their reality and themselves as part of the society. The data collection tools were autoethnography (in three moments) and the dialogue (in one moment). Those instruments would help us see the way the students were reconstituted as intercultural subjects during the classroom activities. Additionally, we created the material that was going to be developed in the classes by the students. First, we thought about aspects that might call the students' attention, something they could have fun doing and something that made them increase their knowledge about their own culture, and others', but also, something that allowed them to make use of the English language easily. In that sense, four different activities were created, each one had a different context, and in each context Patio Bonito's and Nemocón's culture was immersed to place the students in their real context.

Acting	Stringer (1999)	<p>In the third phase, we started applying the data collection instruments and the created material. In the first moment, the first autoethnography was implemented, the students found a pdf with five trigger questions (see appendix A) that would show us the most colonized thoughts in the class. When students had finished, they sent photos to teacher Cindy Rivera. We received an amount of 26 autoethnographies, we read them all and selected the focus group: 10 students that demonstrated imaginaries against other cultures. From that moment, all the activities were applied to the students, each activity was developed weekly. In this way, the way the students reconstituted their intercultural subject was analyzed. Likewise, two different weeks were used for the implementation of the other two autoethnographies.</p> <p>All the autoethnographies and students' creation during the activities were sent to teacher Cindy Rivera throughout WhatsApp due to some of the students did not have either internet, not computers (the activities were implemented during the Covid-19 pandemic).</p> <p>When all the information from the instruments was collected, we started analyzing the data to verify how students were reconstituting their intercultural subject.</p>
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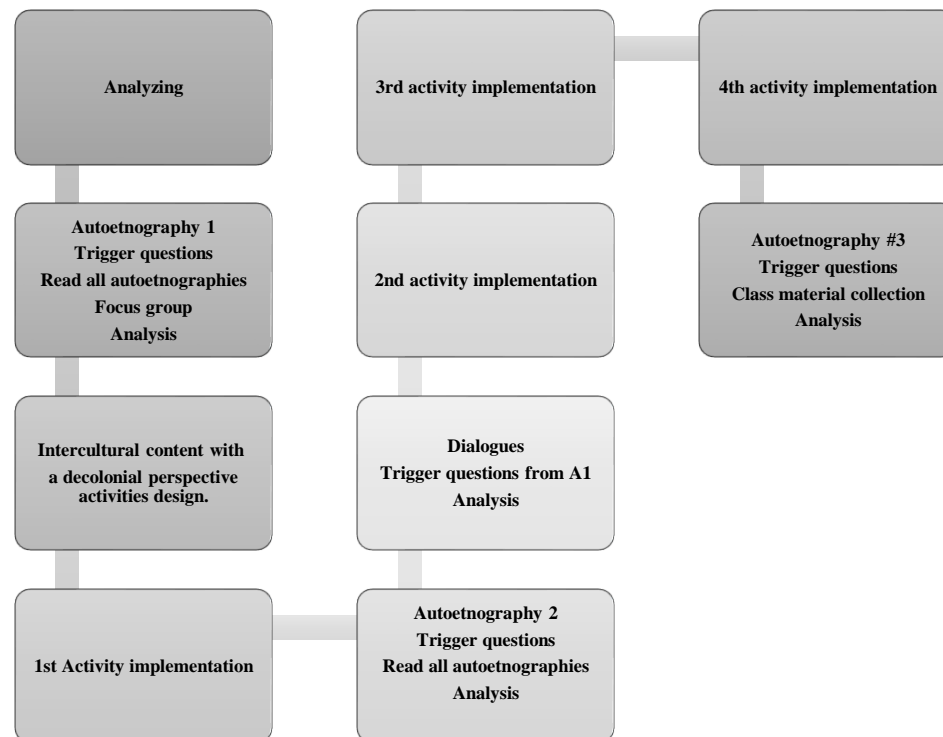
Note. Description of each phase to gather the information in the study.

Research Study Phases

To gather the information in this research study, Figure 1, called “Study Phases”, details the phases that were used.

Figure 1

Study Phases



Phase 1. Analyzing

At the beginning of the research study, we started analyzing the students' behavior when talking about foreigners and different cultures in the English class. At that moment, we realized that the students felt inferior to foreigners because they were from a different country, they believed they had better facilities in their lives. The students stated that people they had met from another country were rich because they constantly travel to different places; consequently, they had in mind that as they did not have the chance to travel to another city or out of the country they were poor just because of that fact. Additionally, they stated that meeting another country or culture would be a great opportunity because in their city they did not have a better opportunity as the other people; in other words, they meant that another country would give them a better lifestyle.

Phase 2. Autoethnography 1

When the different thoughts and opinions from all the students were known, the creation of five trigger questions (see appendix A) came to light considering a previous background from the students. Those trigger questions were specially created to have a better understanding about the students' lived experiences and the real situations they all had gone through by that moment. Questions such as “*Cuéntanos qué costumbres tú crees que son propias de tu vereda, ¿nos podías describir por qué esas costumbres son propias de tu vereda?, ¿Cuéntanos si alguna vez tú o un familiar han conocido algún extranjero o una persona ajena que haya estado en el municipio y sus veredas; relátanos cómo fue esa experiencia?, ¿Cuéntanos cómo te ves como parte de la comunidad de la vereda Patio Bonito?, ¿Qué hacen los estudiantes de la vereda cuando se gradúan?* And *¿Consideras que los materiales trabajados en las clases de inglés tienen en cuenta los intereses y gustos de los estudiantes, hablan de la cultura y costumbres del municipio?*” were given to the students to hear their voices in regards their culture. The questions were sent to the students as a pdf document through WhatsApp messages because they did not have internet connection to use a different tool.

The development of the autoethnography activity was done in the students' *Autoethnographies Books* as it was called, they made the cover as their own design, using all their materials at home (for instance Images 1 and 2 below). In the activity, the students had the opportunity to write or to draw all that they wanted answering the given question. When the students finished doing their own autoethnography, they took photos of their creations with their narrations and were sent to the teacher to be collected. After that, there was an exchange of their creations and narratives. For this, we randomly gave them an autoethnographic book of one of their classmates through WhatsApp, which they read, and they made comments and questions to the authors of the narratives read in audios in the WhatsApp group of the class. Then, we, as the

researchers, analyzed all the thirty to set a focal group, the group was set of 10 students that were the most colonized thoughts that were found among the whole class.

Image 1

Autoethnographic Book 17 (A1EST17)

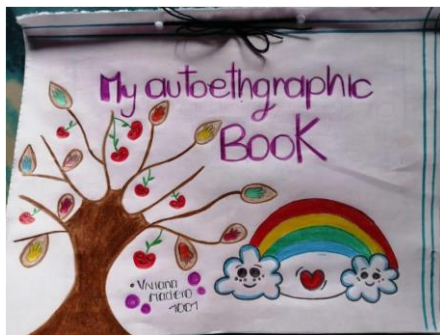
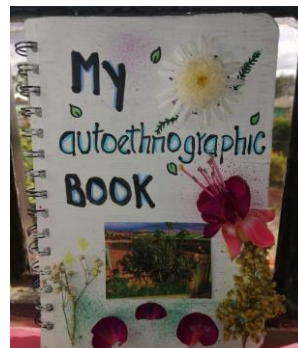


Image 2

Autoethnographic Book 27 (A1EST27)



Note. Cover designed by student 17

Note. Cover designed by student 27

The Images 1 and 2 are an illustration of the autoethnographic books done by the students 17 and 27 which represented them as a person. Student 17 told us that the rainbow represents her emotions, how life is, and the fruits of the tree illustrate her work.

Phase 3. Activities design

At this moment, the information collected in the first autoethnography and the students' comments during the previous classes in regards their thoughts and perceptions about culture helped us to think about the kind of situations that needed to be applied during the classes in their real contexts in which the intercultural subject could be reconstituted through the implementation of intercultural content in the English classes. All that information was considered due to some authors mentioned in the research, such as Núñez-Pardo (2018b) and Lara (2015), who are the ones that state important aspects about enhancing critical interculturality in the English material.

In order to help the students to reconstitute their intercultural subject, we created material within an intercultural content and a decolonial perspective. During the development of the

study, four different activities were applied (see Table 2 below). For each of the four activities, an objective was settled, as well as content, material, and procedure. They pointed out to the students' thoughts and perceptions shared in the Autoethnography 1 and in previous classes.

Table 2

Activities designed and implementation.

Activity	Objective	Content	Material	Procedure
Activity 1: An E-Mail To A Friend	Contribuye a un intercambio intercultural desde una mirada crítica, por medio de un correo en la cual se describa a sí mismo, personas conocidas y lugares específicos de su vereda. Haciendo uso de aspectos lingüísticos tales como adjetivos (descriptivos	An email to a friend <i>Autorretrato cultural</i>	An email from a young in Missouri	Ejercicio de descripción personal Reflexión en torno a la rutina de un joven en Missouri. Reflexión sobre su rutina diaria entorno a imaginarios encontrados. Redacción de correo para hablar de sí mismos y personas de la vereda.
Activity 2: A Touristic Poster	Reconoce sitios y aspectos de su vereda y municipio. Utiliza palabras sencillas en presente y pasado simple en un <i>Tourist Poster</i> para hablar de sus vacaciones en la vereda y algunos sitios de Nemocón.	Partes del Touristic Poster Sitios de la vereda Patio Bonito y Nemocón Aspectos valiosos y característicos de la vereda y otros Países.	Touristic poster de Lagos, Londres y Jamaica. Touristic Poster Patio Bonito, Nemocón	Identificación de lugares de la vereda y del Municipio. Asociación de sentimientos con lugares encontrados. Reconocimiento de aspectos propios de la vereda. Debate sobre Asociación de lugares.
Activity 3: Globalization	Se reconoce como participante de la aldea global. Identifica la relación entre la globalización y las redes sociales como medio para expandir el conocimiento de su propia cultura.	Significado de Globalización en mi entorno. Las redes sociales como parte de la globalización. Reflexión en torno al impacto de la globalización.		Preguntas a familiares y amigos sobre globalización y algunas marcas. Reflexión en torno a su rol en la globalización. Análisis de situaciones de la vereda y del mundo.
Activity 4: Discrimination	Reconoce su cultura como una cultura importante ante la sociedad. Identifica la importancia de su cultura en relación con diferentes países.	Discriminación en la vereda y el mundo. Visión de Colombia en el mundo.	Periódico	Identificar aspectos importantes de Colombia. Creación de historietas. Lectura de testimonio de un extranjero. Elaboración de portada de periódico sobre discriminación.

Note. Information of each activity created with a critical intercultural approach.

Each intervention had an important part during the classes due to all the participants started thinking more critically about the content found in the activities. The students could compare their lifestyle and their town's attractions, they could share their feelings and thoughts with their partners, and they could hear other voices and other cultures.

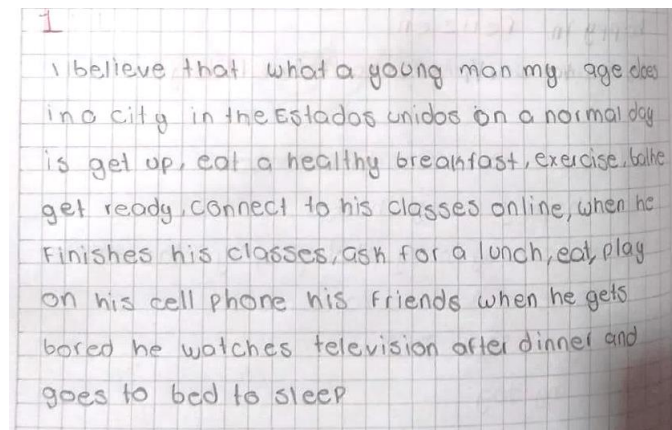
Phase 4. 1st activity implementation

By October 15th and the 16th, the first activity was applied to the students. During this activity, the students found a letter from a person that was born in a different country; thus, the students could compare a daily routine people may have there and their daily routines in Nemocón. The students had to reflect on what they usually do during the week and to talk about themselves and the activities they usually do; then, they could share how they imagined the life of a young person in the United States. Additionally, the students had to describe themselves and their culture because they had to answer the letter giving information in regards their daily routine and their contexts, in that sense, they had to make use of linguistics aspects, but in this time in a contextualized situation.

Most of them said they imagined that he ate healthily and did not have to work or help with activities in his home, but then they were able to contrast their answers with an e-mail from a young man from Missouri, and they could identify some similarities and differences in a normal day, an exemplification is image 3 where the student 10 shared her thoughts before reading the e-mail.

Image 3

A Young Man (ACTIEST10)



Note. Student's description of a young man in the United States.

The implementation of the activity was a success because they were using the target language with contexts they could speak freer. This implementation displayed that the students had some imaginaries about foreigners, they thought all foreigners had a rich lifestyle, and they did not have to do home stuff.

Phase 5. 2nd activity implementation

By October 22nd and 23rd, during the activity 2, the students could share their thoughts about Lagos, London, and Jamaica, then they made a touristic poster after they had to identify some places and important aspects of Patio Bonito and Nemocón. In the poster, they were inviting people to their town. Most of that information was unknown for them because not all of them had neither internet connection nor TV cable to see and to learn more about other cultures. While the learners were acquiring information about different cultures, they were also learning about theirs, most of the students did not know many positive and tourist aspects about Patio Bonito. When creating the poster, they had to use linguistic aspects to let the audience know all about the places they would have chosen. The implementation made the students identified their favorite place to be in town and made them recognize aspects that belong to their culture.

As an example of their creations is Image 4, where the student 10 explained on her poster the process to make a brick, showing this process as something important and not as an activity that previously made her feel less. Likewise, in Image 5, the student 3 invited people through her poster to visit and get to know Nemocón, she mentioned some of its activities and places to visit. By now the participants have a clearer idea about what Nemocón and Patio Bonito are like.

Image 4*Patio Bonito (ACT2EST10)*

Note. Touristic poster about Patio Bonito designed by student 10

Image 5*Nemocón (ACT2EST3)*

Note. Touristic poster about Nemocón designed by student 3.

Phase 6. Dialogue and autoethnography 2

By October 15th and 16th, the second autoethnography was applied to the students and by the same moment, the teacher Cindy started to apply some specific trigger questions to the focus group through dialogues (see appendix B) which was the second data collection tool. The questions for the autoethnography were sent as a pdf document to the students and the questions for the dialogues were sent one by one as audio messages, both were sent through WhatsApp which was the easiest way to keep in touch with the students because none of them had neither

internet connection nor computers. While the whole class was developing the second autoethnography, the students from the focus group were also answering the questions provided by the teacher during the dialogue. For example, a question such as “*¿Por qué pensó que eran extranjeros en el primer momento que los vio, qué hizo que pensara eso?*” was asked to student 2 due to, in the first autoethnography, she stated that one day she was at the park with her family and she saw a group of people that at first seemed foreigners because they took photos of everything; they all had something similar to a radio and headphones. That stereotype made us think about the way this student perceived foreigners; then, in the dialogues, she said that she knew they were from a different country due to their clothes and their physical aspects, and foreigners are more attractive, she stated at the end. The idea of the dialogues was then to make the students freer to answer the questions spontaneously.

As soon as the autoethnographies and the dialogues were collected, we took the whole information and divided it per student and per question. We did so to categorize the information by colors which helped us hear the students’ voices closer. In that way, the analyzing step was easier and more comfortable for us.

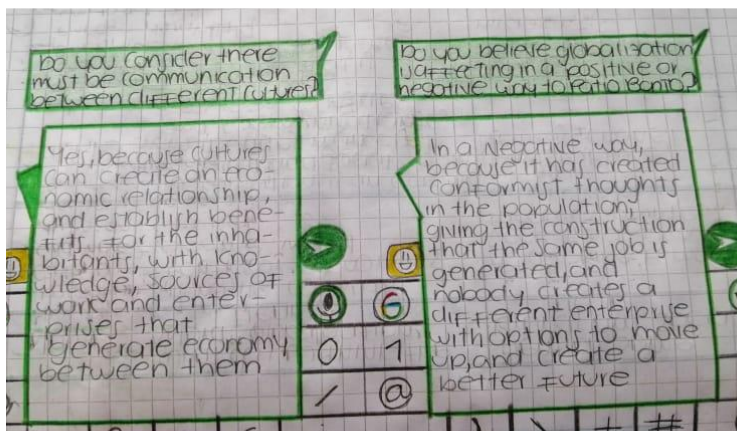
Phase 7. 3rd activity implementation

By November 5th the third activity was carried out. During this activity the students found vocabulary such as “globalization” and “social networks”. In the development of the activity we wanted the students to recognize themselves as participants in the global village, and to identify the relation between globalization and social networks to spread the acquired knowledge about their culture all over the world. They analyzed factors that have influenced their community and how they can contribute to Patio Bonito and Nemocón, allowing a deconstruction in their thoughts and a critical exchange to recognize how they relate to others. Such as student 3 does it

in Image 6, she states her thoughts about globalization, and in a critical way, she highlights the relevance of communication that must exist between cultures.

Image 6

Thoughts About Globalization (ACT3EST3)



Note. Student's thoughts and reflections about globalization in their town.

This activity was aimed to make the students think about their role in their community and think about what they do in regards the place they live in. Additionally, this activity looks to make these issues more important for everybody because at the beginning of the implementation of the elaborated activities the students perceived that their current culture was not interesting; however, after that implementation, they saw everything with different eyes.

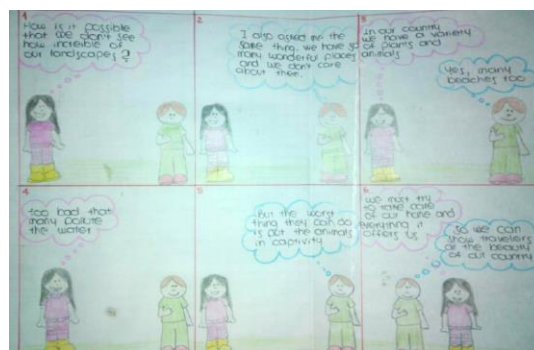
Phase 8. 4th activity implementation

By November 12th the last activity was delivered. In this opportunity the students had to face something that most of them had gone through during these days, discrimination. Most of the students stated that they had been discriminated because they had different costumes or because they come from different regions of the country. This activity was addressed to make the students recognize their cultures as important to the whole society and to identify their culture in relation to other cultures from different countries.

In this activity, the students then had to categorize important aspects in regards the Colombian culture. To achieve this, they had to make a cartoon using the information they had, and some new information related to a foreigner in Colombia. As the student 2 in Image 7, through her comic, she shows her recognition of her culture, its importance, and how pollution is affecting the environment.

Image 7

Cultural Richness (ACT4EST2)



Note. Student's cartoon about cultural richness

The activities carried out helped her reflect upon the “yo” and the “otro” in order to create a position against stigmatization.

Phase 9. Autoethnography 3

As in the previous autoethnographies the students received a pdf document in which the following trigger questions were made “¿Qué consideras que las actividades realizadas te han ayudado a descubrir sobre cada cultura?, ¿Consideras que las actividades realizadas te han ayudado a compartir tus emociones y sentimientos hacia ti mismo y hacia la cultura de Nemocón?, ¿Consideras que con las actividades realizadas han cambiado algunos de los pensamientos hacia ti mismo o hacia la cultura de Nemocón en relación con los otros en otras culturas?. This last session of autoethnographies aimed to explore the way the students may have

reconstituted their intercultural subject with the activities done, and to see the way they saw themselves and their own culture in comparison with the beginning of the research study. During this last time, students were asked about specific information related to the four activities developed during the classes and their real context. When the students sent their creations, we read them all and we started to categorize the information.

Instruments for data collection

We used the following instruments during the data collection process.

Autoethnographies

According to Pavlenko (2002, 2007, as cited in Mendez, 2013), “autoethnographies give access into learners’ private words and provide rich data” (p. 282). This instrument gives us the possibility to hear and read about social or cultural experiences that the students can share through their narratives. The students created an autoethnographic notebook that represented them as a person and their lived stories (See Appendix D), the information from this instrument was collected at the end of each session, in here the students’ thoughts and opinions were analyzed, certain data from the collection gave us ideas for the future trigger questions that were used in the dialogue and coming autoethnographies.

Autoethnographies were applied to the 10th-grade students in three stages. The first stage was about knowing the students’ perceptions about themselves, on one side, and their lived experiences on the other side, the kind of aspects that have played an important role in building them as a person. The second stage covered the students’ perceptions about the possible changes in their thoughts after the implementation of the first and second activities. Finally, the third stage covered the students’ perceptions about themselves from the moment that intercultural approach was applied until the end of the process.

These three stages helped us make a comparison between the intercultural subjects they were before working with the intercultural content and the subject they may have become after the implementation of the activities with intercultural material.

Dialogues

The dialogues allowed us to exchange ideas and thoughts with each student for the purpose of the study. Based on Given (2008),

Dialogue is a mode of communication characterized by an open exchange of ideas and meanings. In qualitative research, dialogue has been conceived both as a data collection method and as an ethical means of conducting research regarding researcher–participant relationships and the construction of knowledge and understanding. Learning that occurs through dialogue is conceptualized as potentially transformative and empowering with, in some cases, a social reconstructionist intention. (p. 213)

With the dialogues, we were able to explore the students' set of beliefs as intercultural subjects, we complemented the first autoethnographies collected at the beginning, with the information they gave us through the collected audios (See Appendix E). Therefore, the analysis of the gathered information showed the type of intercultural subjects they may become. This technique was applied after the implementation of the first and second activities.

Methodology for Data Analysis

The methodology to analyze the gathered data in the students' autoethnographies and dialogue was a content categorical approach based on Lieblich et al. (1998). According to them, the categorical perspective allows the researchers to dissect the original's students' stories in different themes in our case, which belonged to an entire told story. During the process of analysis, we focused on the content of the stories because comprehending what the students had

stated in their narrations was easier; we preferred to explore the form of a life story since it showed deeper ideas of the narrator's voices, perceptions, and thoughts.

To carry out this content categorical approach, we followed the process proposed by Lieblich et al., (1998). When the students had mentioned certain sociocultural events that occurred in their lifetimes during either the autoethnographies or dialogue, we separated the utterances that the students mentioned, and we classified the given information into different themes that emerged from the narrators' events.

The Table 3 below points up the relation between the applied data collection instruments, the information required to respond to each objective of the study, and the methodology used for the analysis of the information.

Table 3

Methodology for Data Analysis

	What Info?	Who?	How?	When and Where?	Data Analysis
To observe 10 th -grade students' set of beliefs about the way they see themselves as intercultural subjects.	Students' meanings and representations.	The 10 th -graders students	Students' written Autoethnographies and Oral dialogues	Before, during, and after the implementation	Content-Categorical approach
To explore the reasons for the emergence of the 10 th -grade students' set of beliefs as intercultural subjects.	Experiences, knowledges, and emotions.				
To discover the way 10 th -grade students may reconstitute their intercultural subject.	The way the students possibly reconstitute each one, individually, as an intercultural subject.				

Note. Relation between the objectives, the information needed and instruments.

The implementation of the data collection instruments was done through a virtual way due to the world pandemic situation; in the same way, some trigger questions for autoethnographies were sent to the students through WhatsApp as a pdf document. When the instruments were already developed, the students sent the evidence of their classwork through

WhatsApp to the teacher to share their thoughts among themselves. As soon as that information was gathered, it was organized in a file to differentiate them from the others. All the students' creations were read and separated by colors considering some subthemes that emerged from the students' stories (see Appendix C). After the students' voices were heard, a focus group was created considering the colonial thoughts and opinions they demonstrated in their creations.

After that, the first and the second elaborated activities were applied in line with the second moment of the autoethnographies and the dialogue. This dialogue implementation was done throughout WhatsApp but in this case it was done as voice messages between the students and one of us. In this process, the students received some oral trigger questions that emerged from the first autoethnography, these oral questions were done as a class activity. The audios were listened by us to look for the students' colonized thoughts and their set of beliefs. When the audios were heard, we dissected, separated, and transcribed the necessary information from several texts that belonged to a specific number of narrators (Lieblich et al., 1998).

Steps to Analyze the Data

After the implementation of the data collection instruments, the narrative material developed by the 10th-grade students of their life stories was processed analytically, by breaking the texts into small units of content and submitting them to a descriptive treatment (Lieblich et al., 1998). Those small units helped us put together (as a matter of triangulation) the collected information, and it allowed us to carry out a review of the students' stories at a higher level.

Certainly, Lieblich et al. (1998) enunciate four steps to analyze the data which we followed to carry out an analysis of the collected information in the autoethnographies and dialogues, Table 4 bellow describes the aforementioned steps. This analysis allowed us to explore the intercultural subjects who the students were before and after the implementation of

the elaborated activities, guiding us to explore the possible reconstitution of their intercultural subject.

Table 4

Steps to Analyze Data

Step	Description
1. Selection of the subtext	In view of our research question, all the narrations were read, and the main section of each answer was marked.
2. Definition of the content categories	After identifying the relevant sections of the narratives and making a careful reading as Lieblich et al. (1998) recommend, the content categories were established, defined, and color marked. In the analysis of the first autoethnography, 12 categories emerged such as <i>material, me as part of the community, who, where, when, situation, and experience</i> . In the analysis of the dialogues, the same categories were used, and the category of <i>perception</i> was included. Following this, in the analysis of the second autoethnography, the previously mentioned categories were used, and new categories emerged such as <i>implemented material, cultural discovery, and value for the town</i> . Eventually, in the third autoethnography we used the same categories defined in the analysis of the second autoethnography.
3. Sorting the material into the categories	Afterward, the responses given by the students were carefully separated and assigned to the corresponding category. For this, the color-marked was used to identify each answer with the color of the category that was defined in the previous step.
4. Drawing conclusions from the results	The results of the categories were organized according to the objectives of the research study, then the results obtained were described based on the analyzed information, which allowed us to reach the conclusions of this research.

Note. Description of each step to analyze data in the research according to Lieblich et al. (1998)

Chapter 4: Results and Discussion

In this section, we present the results of the data analysis from the autoethnographies and dialogues. On the one hand, the autoethnographies led us to discover the way the students see themselves as intercultural subjects; the analysis of the students' narratives showed content such as being part of the community, personality, their expectations, and the fundamentals of the students to be intercultural subjects. On the second hand, for the second objective, the dialogues and the second autoethnographies helped us discover the students' experiences, emotions, and knowledge which allowed us to know the students' emergence of being intercultural subjects.

Furthermore, for the third objective, the students' narratives in the autoethnographies 1 and 2 gave us a vision of the changes they had after the implementation, leading us to the students' reconstitution of being intercultural subjects. Each narration and activity carried out promoted a personal reflection in each student, of their way of seeing the world, their community, and their own culture. All this is reflected in the following results, which states a discussion in which the obtained results are contrasted with previous concepts and studies addressed in this project and are glimpsed in the light of the research findings.

In this sense, three main themes emerged from this research study, each one contains subthemes which are appreciated in Table 5.

Table 5

Themes and subthemes

Specific objectives	Themes	Subthemes
To observe tenth graders' set of beliefs about the way they see themselves as intercultural subjects within their everyday activities.	The students' meanings and representations of being intercultural subjects	Me as part of the community
		Personality
		Expectation
		Searching for the students' foundations of being intercultural subjects

To explore the reasons for the emergence of the tenth graders' set of beliefs as intercultural subjects	The students' emergences of being intercultural subjects	Situations
		Costumes
		Feelings
To discover the way tenth graders may reconstitute their intercultural subject and set of beliefs by the implementation of contents and materials within a critical intercultural approach.	The students' reconstitution of being intercultural subjects	Material
		Experience
		Cultural Discovery
		Perception
		Feelings

Note. Themes and subthemes that emerged from the analysis and interpretation of results to achieve the specific objectives.

Additionally, for the analysis and interpretation of the results, we established acronyms which are explained in table 6. These were used to refer, in an abbreviated way, to the data collection instruments used and the elements that were part of it.

Table 6

Acronyms

Acronym	Meaning	Acronym	Meaning
A1	<i>Autoetnografía 1</i>	EST	<i>Estudiante</i>
A2	<i>Autoetnografía 2</i>	Q	<i>Pregunta</i>
A3	<i>Autoetnografía 3</i>	D	<i>Dialogo</i>

Note. Acronyms created by us to name data collection instruments.

1. The Students' Meanings and Representations of Being Intercultural Subjects

This first theme refers to how the students feel, define, and visualized themselves (meanings) and the context in which they are found (representations). These meanings and representations emerge when the students talk, denote, and interact about their similarities and differences in themselves, the others (including other cultures), and their own social contexts at home, at school, and in their contexts (i.e. the main square, the mine, the park). These actions take place because they are their own as intercultural subjects in their communities.

This can be seen through three different contents:

1.1. *Me as part of the community*

This first subtheme refers to the behavior, way of speaking, way in which the participating students in the study see themselves. The responses that the students give to question 3 of the autoethnography 1 and to the dialogue, revolve around another accent, ascendancy, way of being, and work done. In their narratives, student 8, for example, when asked “*¿Cómo te ves como parte de la comunidad de la vereda Patio Bonito?*”, he told us “*soy un trabajador de chircal*”. This refers to the perception in which he sees himself as a person who is part of the town. Similarly, student 8 responds, “*si no aman el trabajo es porque quieren superarse y él se iría de allí*” cuando se le pregunta “*¿Consideras que todas las personas aman su trabajo en la vereda?*”. In this response, the student refers to his behavior regarding the relevance of the work, since it is the main activity of personal or family support, which is necessary to supply his needs and the fact that, if at any time he does not love his work, he would leave that place.

1.2. *Personality*

This second subtheme entails that it is the individual difference that constitutes each person and distinguishes them from another by their set of original characteristics or qualities. The answers given by the students in Autoethnography 1 reflect different qualities that distinguish them as religious, collaborative, humble, and thoughtful; some are sociable, others do not integrate with people outside their family. These qualities emerge from the interaction with their family and / or community, which is evident in the answer given by student 2, for instance, when we ask her the question 3 “*¿Cuéntanos cómo te ves como parte de la comunidad de la vereda Patio Bonito?*” A lo que ella responde “*soy una persona que no se integra mucho con personas distintas a la familia*”. Her answer lead us to ask her again in the dialogue: “*¿por qué no hablas con todo el mundo? ¿Qué te detiene?*”, she told us “*no hablo con muchos porque soy un poco desconfiada. Siento que no me interesa mucho lo que pasa con los demás, solo soy yo.*” This shows us that her interest is in herself, giving us a vision of her way of being in front of the world, a level of sociability with others that may be limited by the mistrust that she affirms herself, manifesting a preference for the individuality and somewhat for the communicative exchange with her community and with others.

In the same way, it happened with student 7 when she was asked for the same question 3 of autoethnography 1; she told us that “*Soy una persona amble nunca llego a tener conflictos con personas de la vereda, a veces solo saludo a mis vecinos, la verdad no socializo*” (A1Q3E7) [sic]. Her answer illustrated us that she apparently does not have conflicts with people outside her cultural group; this distinguishes her from other people.

1.3. Expectation

This third subtheme is defined as the hope of accomplishing or achieving something or that something will happen. The expectations expressed by the students included being able to

study, work, have material goods or be an artist. They told us these expectations in autoethnography 1, in question 4 “¿Qué hacen los estudiantes de la vereda cuando se gradúan?” As an illustration, student 5 told us that “Yo pienso hacer lo mismo [solo trabajar y no estudiar], pues para que hago gastar plata a mis papás si se que no me gusta. Yo pienso trabajar duro comprarme mi propio carro para poder trabajar tranquilo” [sic]. In this answer we can identify that the student hopes to do the same as the young people who have graduated and are dedicated to work; he also hopes to buy their truck and transporting bricks, which is the main economic activity in Patio Bonito. In the same way, student 9 answers the same question in this way: “Yo espero seguir estudiando para ahorrar y con el tiempo si Dios me lo permite comprar una tractomula y tener mis cosas sin pedirle nada a nadie” [sic]. This student hopes to continue her studies to save and buy a truck as student 5. Young people consider, with their accurate answers, that work is more important than study due to the needs they face in their daily lives.

A sample of the answers given by the students is Image 8 below, an illustration of student 25, driving a truck, working carrying bricks or *chircales* are the activities they expect to do in the town.

Image 8

Future Expectations (A1EST25)



Note. Student's drawing about her expectation.

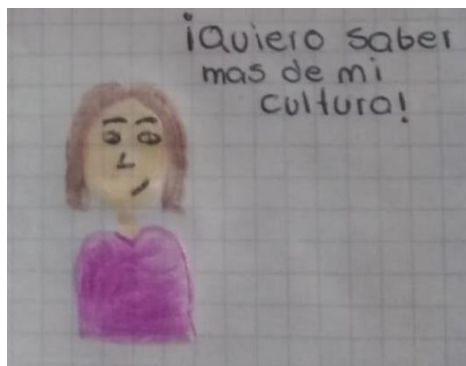
These expectations are in line with Tintaya (2016) who affirms that an intercultural subject is a “constituted knowledge - produced from values and projects”. These projects are the ideas of achieving and doing something that are evident in their narratives; these ideas are part of their “Yo”, their way of thinking about their community.

1.4. Searching for the students' foundations of being intercultural subjects

This final subtheme shows the interests and expectations that students ought to rediscover their own culture and to learn about others. These interests are to know more about their customs, about Colombia, the origins of the town and Municipality. The students told us about their wishes when we asked them the question 5 in autoethnography 1, “*¿Si consideran que los materiales trabajados en las clases de inglés tienen en cuenta los intereses y gustos de los estudiantes, hablan de la cultura y costumbres del municipio?*”. For example, student 7 stated, “*Siempre vemos muchos lugares pero no de Colombia o Nemocón como si no fuese importante y me gustaría saber mas de mi municipio que cuando nos pregunten algo sepamos responder*” [sic]. In her response, she showed the need to build cultural knowledge of her community and her country.

In the same way, when asking question 5 of the dialogue. “*¿Por qué crees que es importante hablar de la cultura y costumbres de Nemocón?*”, this student 7 expressed “*es importante saber que hay y no en la vereda y municipio ya que hay muchas cosas por descubrir, además de personas que conocer*”. In her answer, this student affirms the importance of knowing and discovering aspects of her culture and people who may be inside and outside her environment. It is then seen that most of the textbooks used in the English classes do not respond to the local context, history, and sociocultural aspects (Núñez-Pardo, 2020).

Those factors were also mentioned by student 7, who told us that the class materials work on other places different from their country and their town, as it is illustrated in image 10 below. Additionally, the students shared their feelings with us and they mentioned that they needed to know more about their community, as student 37 stated in her drawing, image 9 below.

Image 9*Student's Desire (A1EST37)*

Note. Student's illustration about her desire to know about her culture in English classes.

Image 10*Interculturality (A2EST2)*

Note. Student's illustration about different cultures.

Hence, the materials worked in the English classroom must allow cultural proximity to students not only from other cultures but also from their own. The materials must be a bridge that has a critical intercultural purpose with a decolonized vision that aims to develop a socio-cultural awareness, through the approach and knowledge of their own culture.

2. The Students' Emergences of Being Intercultural Subjects

This second theme is understood as the set of customs, knowledge, and perceptions that the students have of their personal reality and social context. This happens when there is an interaction between themselves and / or with different people in places such as their homes,

school, and other environments (the main park and the salt mine). This set of customs, knowledge, and perceptions arise from the immersion of the students in the sociocultural environment in which they find themselves (homes, at school, and in their contexts), given the need to be part of a culture or a social context. All this can be seen through three specific subthemes: situation, customs, and feelings.

2.1 Situation

This first subtheme is a set of factors or circumstances that affect someone or something in the community. In the dialogues and autoethnographies, the students told us that some of those factors are the teenage pregnancy, the need to work, and the belief of not being able to overcome life. Those factors have possibly influenced the way they see their community and the way they consider themselves as part of it. For instance, in the autoethnography 1, the answer given by student 2 to the question 4 “¿*Qué hacen los estudiantes de la vereda cuando se gradúan?*”, she said, “*En el caso de las mujeres algunas quedan en estado de embarazo antes de graduarse y tienen que acabar o hacer las actividades en casa. En ello, ya salen a formar un hogar y muchas veces lo que querían pues queda estancado*” [sic]. In her answer she stated how this situation of adolescent pregnancy affects women, and therefore herself, in the community. Her thought is equally shared by student 1 who answered to the same question “*Pues algunas mujeres salen ya siendo mamás entonces forman un hogar o estudian algun tecnico como para conseguir trabajo, en el caso de los hombres ellos si no se dedican a estudiar una carrera se van a trabajar en alfareria o ayudante de camion*”. These situations have become part of their daily lives and these are seen as normal situations that seems to be repetitive. As it is illustrated in Image 11, student 35 exemplifies what her partners shared in her narratives.

Image 11*Situation in the Town (A1EST35)*

Note. Student's illustration about the situation in Patio Bonito.

The stories of the students of the different situations that affect the community are considered by themselves as part of their town, part of their daily life. This vision of seeing their community is consistent with what is proposed by Tintaya (2016) who considers that an intercultural subject is "product of a social group", in this way, the different situations narrated by the students are part of their essence as intercultural subjects.

2.2 Customs

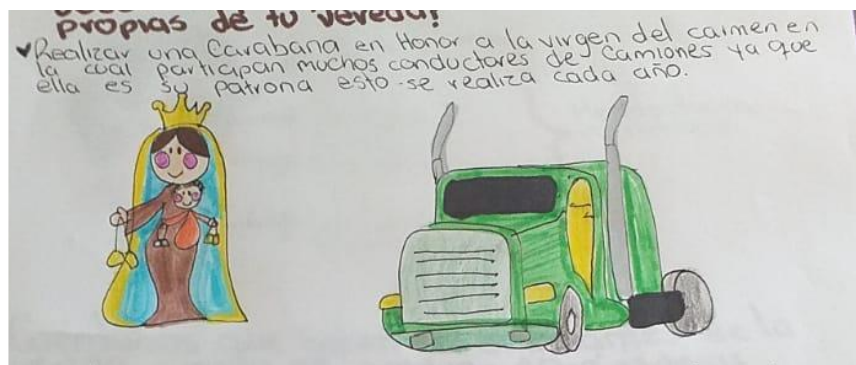
This second subtheme refers to the habitual or traditional practices of a community or a place. The answers given by the students in the autoethnography 1, question 1, revealed that their traditional practices are the religious events, caravans, and maintaining the work of their relatives. An example of these practices is given by student 1 when we asked her “¿Qué costumbres tú crees que son propias de tu vereda? She stated in her narrative “realizar caravanas, cuando una persona muere, como simbología de acompañamiento a la familia y rindiendo cierto homenaje por pertenecer a la comunidad”. She considers in her statement that the caravans are a custom in Patio Bonito and recognizes the value of giving a tribute to the people who are part of the community and the respect they deserve. As she did not mention if

she participated in that traditional practice, we asked her in the dialogue “¿Consideras que tienes tu algunas de las costumbres que mencionaste en la autoetnografía?” she told us, “mi familia ha contribuido a que yo me adquiriera las costumbres pues me han dicho desde pequeña que en junio se agradece a la virgen del Carmen y cada que alguien muere debemos acompañar al difunto y familia” [sic]. Her response revealed the way in which this tradition has been transmitted in her family, and this has allowed this practice to be kept alive as a cultural practice.

As same as Image 12 below, where student 10 shared an illustration about their customs and some traditional practices that reminds her of where she is from.

Image 12

Traditional Practices (A1EST10)



Note. Student’s drawing about some traditional practices in the town.

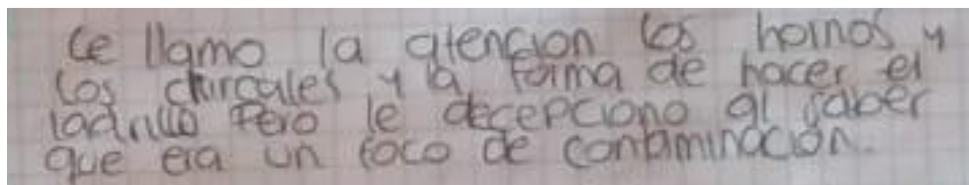
2.3 Feeling

This third subtheme accounts for the fact or effect to feel or feeling in their habitual activities. In the first autoethnography, the students expressed their feelings in the different stories they related in their narratives; they felt passion for participating in religious celebrations, amazed and surprised because of the situation in Patio Bonito. An illustration of these feelings is the answer given by student 3 when we asked her “¿Alguna vez tú o un familiar han conocido algún extranjero o una persona ajena que haya estado en el municipio y sus veredas?” She

stated in her narrative “*asombro* [por preguntas de visitantes] *debido a que eran preguntas basicas para nosotros. ¿Porque hacen ladrillo, Porque hay huecos en la tierra, que le echan a la carne*” [sic]. In her narrative she showed us how activities that are common for them in the town may be unknown to others. Their amazement is possibly due to the vision of the world; for them, their daily activities should be known by every person because those activities are part of their cultural history. This feeling of amazement was also shared by student 21 in image 13; she shared in her narration how a foreigner was surprised by the way bricks are made but also disappointed because of the pollution generated from it.

Image 13

A Foreigner in Patio Bonito (A1EST21)



Note. Student’s narration about a foreigner disappointment.

Another example is the answer given by student 6 at the moment of asking her in the dialogue “¿Cómo te sientes al ser conocida como la hija de la costurera?” She said “*bien por la labor que realiza mi madre*” in her response, she reaffirms that she feels fine, she shows pride in her mother's work, every person in the community knows her for it.

3. The students' reconstitution of being Intercultural Subjects.

This last theme talks about the process of reconstitution of perceptions and sociocultural beliefs of students in relation to their culture and the other cultures worked during the activities. It particularly stands for the inferiorization and cultural ignorance that they have faced in their daily lives. This reconstitution takes place in the rediscovery of one's own culture and that of others. This happens throughout the implementation of the designed activities with a critical

intercultural approach and mostly evident in the dialogues that promoted personal and cultural reflection by recognizing sociocultural aspects and values in themselves and in others. The reconstitution is noticeable in four subthemes: material, experience, cultural diversity, perception, and feeling.

3.1 Material

This first subtheme happened in the set of activities with a critical intercultural approach applied to the students during the designed activities and in the students' opinions about it. These opinions refer to the wish of improving all what is surrounded in their context so that differences between cultures are evident but without one being superior or inferior to another. The students' replies in the autoethnographies 2 & 3 showed a likely-reconstituted perception due to the implementation of the contextualized material in the English class. For instance, in the answer given by student 3 in the autoethnography 3, question 5, she states that "*Las actividades han creado en mí una gran motivación e inspiración de generar un cambio a corto plazo, de hacer absolutamente todo lo que esté a mi alcance para superarme y brindar apoyo, agradecimiento y conocimiento a Patio Bonito y Nemocón, lugar que me vio y permitio crecer.*" [sic]. This quote gives the idea that the implementation of the activities created inspiration on her to improve herself as a person as well as to help Nemocón. The difference between the first and the last student's narration is evident; she sounds more grateful with her context in the second narration.

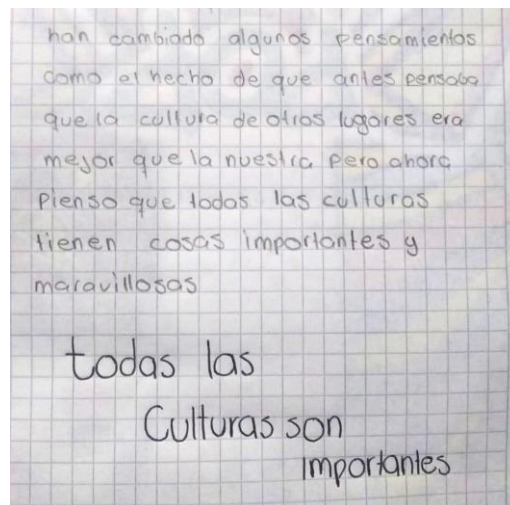
Additionally, to the question 3, autoethnography 2, "*Cuéntanos qué te ha impactado más de los temas trabajados en las dos últimas actividades, ¿Cómo esto ha cambiado tu forma de pensar sobre otras culturas?*", student 7 stated that "*Mi forma de pensar ha cambiado ya que veo que no es necesario salir del país para ver cosas hermosas*". In this narration, the student's

pride for her community, even the country, is evident. She mentioned that people can find different cultures and different beautiful places, so traveling abroad would not be necessary.

This is consistent with Donoso-Miranda (2013), who states that it is time to break with the coloniality of power, knowledge and being. Everything that makes a culture seem or feel inferior must be broken. This break in thought is reflected in the stories of the students when they recognize that each culture has its own value, which must be recognized and respected. As researchers, we can say that they have certainly stopped feeling inferior and now they are more prompt to recognize their value as a person who is part of their community. As an instance, image 14 reflects, in general terms, the students' thoughts after the activities; there is a recognition of their own culture and others, breaking with that feeling of inferiority shared at the beginning of the research.

Image 14

Student's Thoughts (A3EST10)



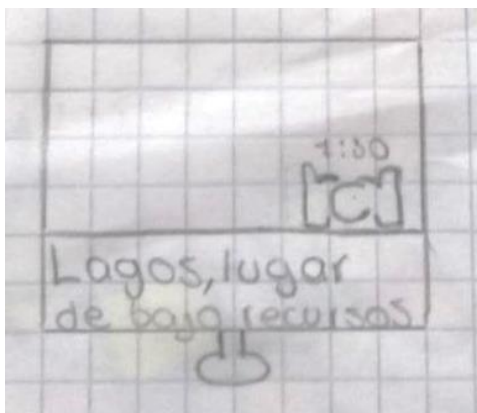
Note. Student's recognition of the value of all cultures.

3.2 Experience

This second subtheme shows how the students have known or witnessed more relevant situations in their community life that make them consider themselves and their culture relevant in the world. The students' narrations were taken from the autoethnography 3, which is the most complete and interesting due to it was applied at the end of the process. The students were asked to answer “¿Qué consideras que las actividades realizadas te han ayudado a descubrir sobre cada cultura?” In this, we could find narrations such as “E descubierto que muchas culturas no son como las muestran en televisión sino que son muy buenas culturas y que merecen ser respetadas y admiradas” [sic]. Here, student 10 differentiated what she has seen on TV and what she lived during the implementation of the elaborated activities considering the cultures. She found that the given information on TV does not supply proper things related to each culture. Hence, she sees her own culture more interesting to what she believed before because the things she could have seen on TV were not the most interesting information about her culture. This can be seen on image 15 below.

Image 15

What the Media Say (A3EST10)



Note. Sample of the student about the information transmitted by the media.

Image 16

Other Cultures (A2EST1)



Note. Student's new perception about other cultures.

The image 15 of student 10 reflects what she has seen on television about Lagos; in her narrative, she recognizes that listening to other voices, other cultures, and thoughts have led her to question what she previously thought; in the same way, all this has led her to the recognition of the reality of the world in which she is immersed. Additionally, student 1 in the image 16 recognizes the existence of other cultures and the fact that every culture has its own value, and it does not worth more than others. With that in mind, students' narrations are in line with one of the principles of critical interculturality stated by Núñez-Pardo (2018a) that states that working with interculturality in English classes offers the possibility to recognize other voices and enunciation with independence.

Correspondingly, student 9, in the same autoethnography and the same question, claimed that *“Las actividades si me han ayudado a descubrir cada cultura como su idioma, las costumbres, la religión y su economía, el valor y respeto que debemos tener sobre cada una, Grandes diversidades y muchos recursos que las forman”*. Considering this quote, it can be seen that the activities fulfilled the expectations of the third specific objective of the study that was about discovering how the students may reconstitute their intercultural subject. Thus, we could see how this student 9 could learn different aspects from different cultures which made her think about the values of and respect to people in regards the diversity that cultures have.

Additionally, in the third autoethnography, to the question 5 *“¿Consideras que con las actividades realizadas han cambiado algunos de los pensamientos hacia ti mismo o hacia la cultura de Nemocón en relación con los otros en otras culturas?”* student 1 claimed that *“Lo que a cambiado en mi a sido mi forma de pensar y como valorar mas mi población en la que actualmente estoy viviendo, también que es muy importante la cultura que hoy Patio Bonito tiene y es algo muy favorable para cada una de las personas”* [sic]. In this case, the student gave us a

tinge of starting to reconstitute her intercultural subject because now she sees how important her culture is. The values that have been risen before the activities implementation have been built towards a new perception of life on the students.

3.3 Cultural Discovery

This third subtheme corresponds to the action of knowing about different issues that were ignored or hidden about people's culture. In this opportunity, in autoethnographies 2 and 3, we could find answers of the students displaying likely-reconstituted thoughts generated from the activities implemented. After the first activity, for example, to the question "*Cuéntanos qué valoras de la vida en la vereda. ¿Por qué?*", student 7 stated that "*e descubierto el museo de Nemocón y las formas de pensar tan increíbles de mis compañeros es muy importante conocer mi vereda porque tiene cosas que me y les pueden gustar mucho además, tiene mucho trabajo y personas hermosas en la forma de ser*" [sic]. In this situation, we believe that the student has discover new places and new characteristics that describe her community such as beautiful people as human beings and the great way of thinking of her classmates. Those characteristics talk about the way the student could see that the development of the activity led her to improve the vision of her background.

Besides, student 6 also agreed on the characteristics that people from Nemocón have. She stated that "*la amabilidad de las personas*" talks about the kindness these people have. In the narrations of students 7 and 6, we could also see that they found a different perspective about their community. Having in mind the activities, the students' answers, supplied in the autoethnography 3 to the question 4 "*¿Consideras que las actividades realizadas te han ayudado a analizar y reflexionar sobre situaciones culturales de la vereda y del Municipio? Cuéntanos qué has analizado o reflexionado.*", the students stated during her narration that, "*Sí me han*

ayudado a reflexionar sobre cuidar la vereda y el municipio ya que son lugares ricos en cultura y son muy importantes e reflexionado también sobre el echo de que lo mejor es vivir en otro lugar” [sic]. These words refer to the change of perception that the students have had. As it is seen, before the implementation of the activities, she had thought about moving to live in a different location because she might have thought that the town was not a beautiful place to live in.

Image 17 below illustrates the cultural discovery of student 4, who told us that before the activities he thought that his municipality did not have anything to offer; he illustrated aspects that were previously unknown to him.

Image 17

Cultural Discovery (A3EST4)



Note. Student's narration and illustration about his discoveries of Patio Bonito and Nemocón.

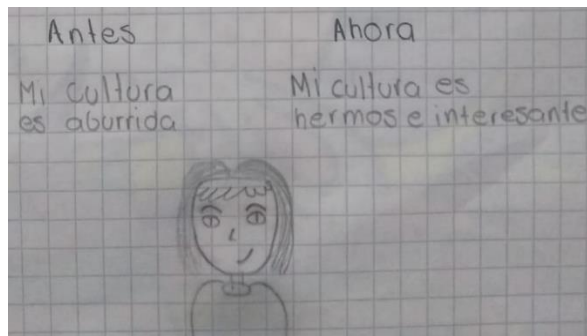
This discovery of the students' own and other people's culture is a process that says that "an intercultural subject (re) constructs the culture of his community through discovering other cultures" (Tintaya, 2016, p. 5). We believe that this reconstruction has occurred not only in the

students' way of thinking but also in their way of seeing their town, municipality, and the world. Now, it seems that they have opened those doors of dialogue and cultural exchange that may allow them to listen to other voices and thoughts, not only from their classmates, but also from other cultures. This cultural discovery about the students' culture and others has created a bridge of dialogue based on respect, equality, and love for their community.

3.4 Perception

This fourth subtheme reveals the interpretation that students give of their own feelings and emotions in a specific situation or topic. The responses that the students narrated during autoethnography 3 show that the perception that they had while and after the pedagogical intervention differs consistently. Those new perceptions have possibly helped them to reconstitute their thoughts and opinions. During the narrative, to the question 3 “¿*Qué consideras que las actividades realizadas te han ayudado a pensar sobre las otras culturas vistas en relación con la tuya en Nemocón? Cuéntanos qué y por qué?*”, students 4 and 10 stated that “(S4) [las actividades me ayudaron] *a identificar que las culturas son distintas y eso es lo que las hace únicas, cada detalle cuenta para ser diferente cuenta y hace parte de esa autenticidad*” [sic], “(S10) *Las actividades han echo que valore y aprecia mas mi cultura, porque creía que nuestra cultura no era interesante pero sí lo es y es importante*” [sic]. In those two narrations, we could find that the students' perceptions have been reconstituted throughout the activities. Student 4 mentioned something that needs to be highlighted from his narration, he stated that each detail of the culture makes it different from the others.

This can also be seen in Image 18 below. Student 10 perceived her own culture as boring because she did not know several aspects of her culture; the activities made her appreciate and value her culture more. This talks about the meaningful process that the student went through.

Image 18*Student's Perception (A3EST10)*

Note. Student's perception about her thoughts before and after the activities implementation.

During the development of the same autoethnography, the students 9 and 10 answered the question “¿Consideras que las actividades realizadas te han ayudado a compartir tus emociones y sentimientos hacia ti mismo y hacia la cultura de Nemocón?”. Student 9 stated that “me han ayudado a compartir mis emociones y sentimientos hacia mí misma y hacia la cultura de Nemocon cuando descubrí cosas que no conocía de mi propia cultura y ahy comenzamos a valorarla y a tratar de cuidar mas a no dañar lo que nos brinda y nos rodea” [sic]. On her description, we can state that the development of the activity started to help her reconstitute her perceptions towards their culture and the place they are, to the point that she has acquired the sense of belonging which tells us that it was something she did not use to feel before.

Student 10 also added, “antes nunca me interece por saber de mi cultura pero ahora que ya he aprendido algunas cosas sobre mi cultura quiero seguir aprendio muchas cosas sobre ella” [sic]. In her response, she reflects that her sensations and thoughts about her culture have changed, and a new vision of her community has awakened in her, there is an appropriation of

her culture. As image 18 above, this student shows how her thoughts before the activities implementation and now have changed.

The responses given by the students are consistent with what was stated by Tintaya (2016), who considers that a subject becomes intercultural when, through dialogue, he or she exposes his/her own being, that is when there is an appropriation of his/her culture. In the narrations given by the students, thus, a change is shown in their ways of seeing the community, now they consider more the sources of work in Patio Bonito valuable in addition to valuing the people who are part of it, their places, and their richness.

3.5 Feeling

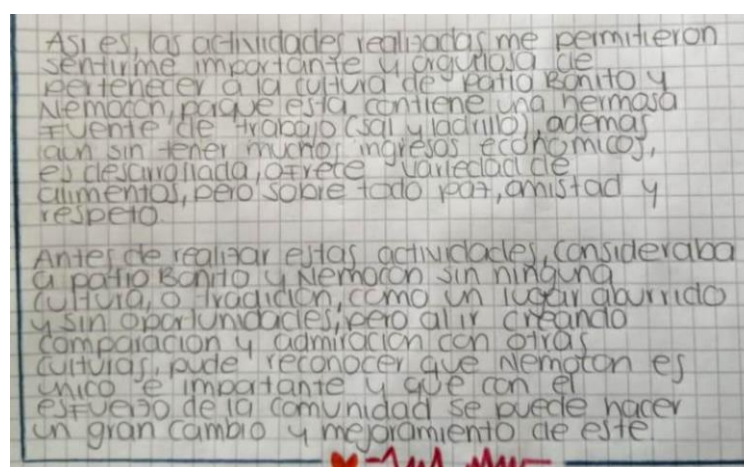
This final subtheme announces how the students feel or sense a fact or effect in their life situations when narrating the activities. In the autoethnography 3, second question, “*¿Consideras que las actividades realizadas te han ayudado a compartir tus emociones y sentimientos hacia ti mismo y hacia la cultura de Nemocón?*”, student 3, for instance, declared that, “*Las actividades realizadas me permitieron sentirme importante y orgullosa de pertenecer a la cultura de Patio Bonito y Nemocón, porque esta contiene una hermosa fuente de trabajo (sal y ladrillo), además aún sin tener muchos ingresos económicos es desarrollada, ofrece variedad de alimentos pero sobre todo paz, amistad y respeto*”. With this student’s narration, we notice that the implementation of the activities helped the student reconstituted to some extent her intercultural subject. Now the student has different feelings and perceptions about Patio Bonito and Nemocón, because she recognized that there are job opportunities for people from the region, and, both places offer good characteristics that people look for in a place to live in.

By contrasting what student 2 stated during the dialogue, in which she said that she was all the time alone because she was suspicious and did not believe in anybody, with what she

stated in autoethnography 3 for question 2, “*¿Consideras que las actividades realizadas te han ayudado a compartir tus emociones y sentimientos hacia ti mismo y hacia la cultura de Nemocón?*”, student 2 declared that, “*Las actividades me han ayudado a expresar lo que siento acerca de Nemocón y su cultura. También me ha ayudado a compartir más con mis compañeros lo que cada uno conoce respecto al municipio, su gente sus tradiciones y todo lo relevante e importante de sobre la cultura, nuestra cultura*” [sic]. With her narration, we may say that the activities helped the student to have a “positive attitude towards her language learning and culture” (Rico, 2012, p. 132), because she could share her ideas and knowledge about her culture. Additionally, throughout the activity implementation, the student started to interact with her classmates, and with people from her community to get information that would be shared with the class. This positive attitude is also reflected in image 19 below where student 3 expressed how her thoughts have changed regarding her culture; now she feels proud of and important to belong to Patio Bonito and Nemocón.

Image 19

Reconstituted thoughts (A3EST3)



Note. The student's reflection about the way her thoughts on her culture and others have changed.

Eventually, these feelings demonstrate a transformation in students' thoughts, in their way of feeling and seeing the world, their community, and themselves, responding to the possible reconstitution of the intercultural subject, which according to Tintaya (2016) becomes intercultural when a subject "reaffirms his/her identity", settles that they are part of their community, their culture, and take ownership of their town.

In brief, the analysis of the data collected through the autoethnographies and dialogues revealed those set of beliefs of the 10th-grade students about the way they see themselves as intercultural subjects. In these instruments, they said that they were very hard-working people of the town, who expect to get a truck or work in the *chircales*, who follow their traditions such as continuing with the family work of making bricks, and also giving low value to their own culture; as well as the belief that other cultures are better than their own, showing an inferiority in front of others. In the same way, when doing the dialogues and autoethnographies 1 and 2, we were able to explore the reasons for the emergence of the tenth graders' set of beliefs as intercultural subjects; the students narrated various situations, knowledge, feelings, and perceptions of their own reality and community, among which they mention teenage pregnancy, caravans, and their vision of seeing the world.

Finally, when carrying out the implementation of activities within a critical intercultural approach and a decolonial view, we could discover the manner in which tenth graders reconstituted their intercultural subject and set of beliefs; this reconstitution occurred when the students showed a change in their way of thinking, a reconstruction of thought was glimpsed when valuing their own culture and the others, when recognizing the importance of the dialogue that should exist between them, the respect that each culture deserves. In addition, when the

students expressed their reflections on situations typical of the town and in other environments and how these have influenced their way of seeing the world.

Chapter 5: Conclusions and Pedagogical Implications

Conclusions

This research study with a critical ethnographic action research perspective, with four different activities, within a decolonial perspective, aimed at explaining the way tenth graders students were reconstituted as intercultural subjects in the English classes at IERD Patio Bonito Nemocón. The gathered information helped us to explain the students' reconstitution process, for this, we analyzed the students' autoethnographies and dialogues before, during, and after the implementation of the elaborated activities.

During this process of analysis, we found the students' set of beliefs about the way they see themselves as intercultural subjects at the beginning of the research study. Those beliefs were composed of four different topics that emerged from their narrations. The first, 'Me as part of the community', implies the behavior, way of speaking, way in which the students from the study see themselves. The second, 'Personality', refers to the individual difference that constitutes each person and distinguishes them from other people. The third, 'Expectation' points to the hope of accomplishing the plans the students have chosen for their lives. The last topic in the set of beliefs is searching for the students' foundations of being intercultural subjects, shows the students' interests in learning and improving their knowledge about their' and others' cultures.

In relation to the reasons for the emergence of tenth graders' students' set of beliefs as intercultural subjects, in the implementation of the dialogue and autoethnographies we found that the students narrated various situations, knowledge, feelings, and perceptions of their own and others' reality. These reasons are the relevance of work since it is the main activity of personal or family support; a second reason involves their vision of seeing the world that talks about how others' ideas have influenced them in their thinking and decisions making, and a last reason

implies the importance of the socioeconomic situations in which they are that do not allow them to arise due to the 'other thoughts' that promote the cultural inferiorization and the inequality.

Moreover, the way tenth graders may reconstitute their intercultural subject and set of beliefs by the implementation of contents and material within a critical intercultural approach with a decolonial view occurred when the students showed a change in their way of thinking; for instance, during the second and third autoethnography. The students revealed a different perception about their real context and own culture; they discovered that Patio Bonito and Nemocón have important aspects to offer to themselves and to the world such as new places and new characteristics that describe their culture and their community such beautiful people as human beings.

Finally, we can state that the students reconstructed the way they saw themselves as part of their community and as part of the global village having in mind that each culture deserves respect and must be valued. The students glimpsed a new vision of their community and showed an appropriation of their culture. This proves that the students acquired different feelings about their town; they realized that it offers job opportunities for people, which is something that was unknown for them because they did not have contextualized classes, they never worked based on their real context

Pedagogical Implications

As it has been mentioned previously, this research study aimed at explaining the way tenth graders might have reconstituted their intercultural subject throughout intercultural content within a critical intercultural approach in the English classes at IERD Patio Bonito Nemocón. During that process, the students' voices were heard by using 2 different data collection instruments, autoethnography which was carried out in three different moments, before, while

and after the activity implementation, and a dialogue after the first autoethnography execution. These 2 data collection instruments helped us to discover the way students may reconstitute the students' intercultural subject and then to explain that reconstitution process.

The activities implementation could be a great opportunity for the students and of course of the town itself because those kinds of activities would help the whole community to have different perspectives regards to their local context, to look beyond what they have. Furthermore, those contextualized class materials would be a great option to be developed not only during the English classes but also during the subjects that feed the students and community's knowledge about their context, because what could be found, is that not enough people know important aspects from their town. In that sense, most of the community members underestimate their culture and their context.

With the use of contextualized material at the school, we are enhancing the students' participation in the class because the information that is shared or found is about something that concerns them, their living area. Additionally, the contextualized material also helps the students to eradicate imaginaries, and which is about the making of references on the decolonial turn, since "it is about making visible the invisible, and about analyzing the mechanisms that produce such invisibility or distorted visibility in light of a large stock of ideas that must necessarily include the critical reflections of the 'invisible' people themselves" (Maldonado-Torres, 2007, p. 262).

Regarding methodology in EFL fields, we can state that to make construction and negotiation of a contextualized methodology that gets the students close to their own culture and transform their thoughts is fundamental. In that sense, discovering both culture and language at the same time inside EFL classroom is important since both of them are intertwined, because it

unfolds the students' reality and context through the use of a foreign language and the students' mother tongue.

This research study is also an invitation for future teachers to develop critical stands when using materials in the classes that get the students closer to sociocultural costumes and behaviors. In that sense, the implementation of intercultural teaching should be carried out in the teaching fields by having in mind the own knowledge in each situated community. In addition, to cultivate in future teachers the idea that the classroom is an important space in which new thoughts and emotions can emerge to break the feeling of inferiorization of the subject that has been submitted along the time.

One of the limitations that we found was the pandemic situation that we are currently going through, we found ourselves in the need to collect data from autoethnographies, dialogues, and the implementation of activities through WhatsApp. It was impossible to hold meetings by other platform such as zoom or meet because the students do not have connectivity on the town. This limitation did not allow us to see them or interact in the activities implemented as we had planned at the beginning. On the other hand, some students from Venezuela were withdrawn from the institution and therefore we did not know their perception and we could not hear their voices.

Finally, some recommendations to consider in the methodology are to review the principles of decolonial perspectives before the design and implementation of activities. It should be worked with the students beforehand so that they can understand everything that decolonization implies. In the teaching practice, we advise exploring other activities since those implemented in this research were designed for a specific rural context. The activities should allow students to learn about their culture through stories, interviews with grandparents or

community members, and see other parts of the world. Lastly, in the academic field we highly recommend the use of contextualized material inside the classroom, not only in the English classes but also in other classes such as history, biology, etc. to engage the students to learn by using their real context and situations.

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Appendixes

Appendix A. Trigger questions used in the conducted instrument Autoethnographies

Autoethnographies	Trigger questions
Autoethnography 1	<ol style="list-style-type: none"> 1. Cuéntanos qué costumbres tú crees que son propias de tu vereda, ¿nos podías describir por qué esas costumbres son propias de tu vereda? 2. Cuéntanos si alguna vez tú o un familiar han conocido algún extranjero o una persona ajena que haya estado en el municipio y sus veredas; relátanos cómo fue esa experiencia (¿cómo se comportaba? ¿cómo hablaba? ¿qué decía?) 3. Cuéntanos cómo te ves como parte de la comunidad de la vereda Patio Bonito. (¿cómo te comportas? ¿cómo hablas? ¿qué te identifica?) 4. Cuéntanos que hacen los estudiantes de la vereda cuando se gradúan. ¿Qué esperas hacer tú? 5. Cuéntanos si consideras que los materiales trabajados en las clases de inglés tienen en cuenta los intereses y gustos de los estudiantes, hablan de la cultura y costumbres del municipio
Autoethnography 2	<ol style="list-style-type: none"> 1. Cuéntanos quién crees que vive mejor de los lugares vistos en las actividades. ¿Por qué? 2. Cuéntanos qué valoras de la vida en la vereda. ¿Por qué? 3. Cuéntanos qué te ha impactado más de los temas trabajados en las dos últimas actividades. ¿Cómo esto ha cambiado tu forma de pensar sobre otras culturas? ¿Por qué? 4. Cuéntanos qué has descubierto de tu propia cultura. ¿Consideras que es importante conocerla? ¿Por qué? 5. Cuéntanos cómo te ves como persona perteneciente a una cultura (a la de tu vereda) ¿Cómo esto te hace parte del mundo?
Autoethnography 3	<ol style="list-style-type: none"> 1. ¿Qué consideras que las actividades realizadas te han ayudado a descubrir sobre cada cultura? Cuéntanos qué has descubierto. 2. ¿Consideras que las actividades realizadas te han ayudado a compartir tus emociones y sentimientos hacia ti mismo y hacia la cultura de Nemocón? Cuéntanos cómo ha sido este proceso. 3. ¿Qué consideras que las actividades realizadas te han ayudado a pensar sobre las otras culturas vistas en relación con la tuya en Nemocón? Cuéntanos qué y por qué. 4. ¿Consideras que las actividades realizadas te han ayudado a analizar y reflexionar sobre situaciones culturales de la vereda y del Municipio? Cuéntanos qué has analizado o reflexionado. 5. ¿Consideras que con las actividades realizadas han cambiado algunos de los pensamientos hacia ti mismo o hacia la cultura de Nemocón en relación con los otros en otras culturas? Cuéntanos qué pensamientos han cambiado de ti y de tu cultura.

Appendix B. Trigger questions used in the conducted instrument Dialogue. There are 5 different questions to each student, the question emerged from the

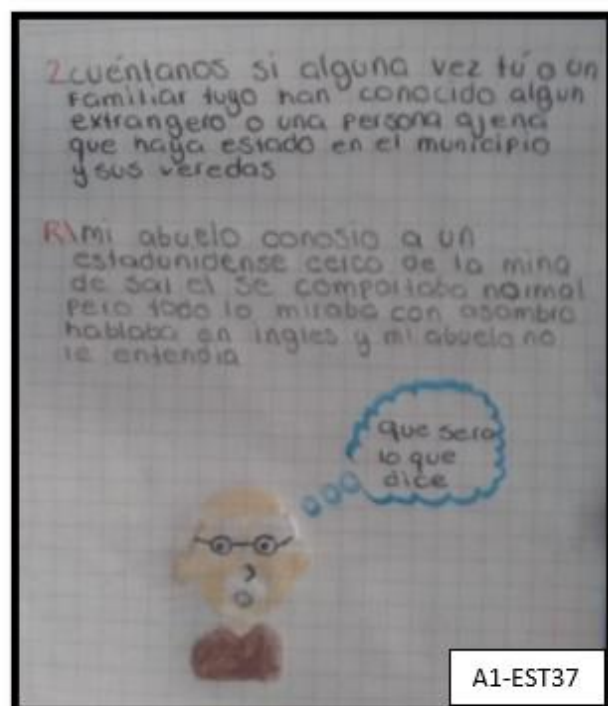
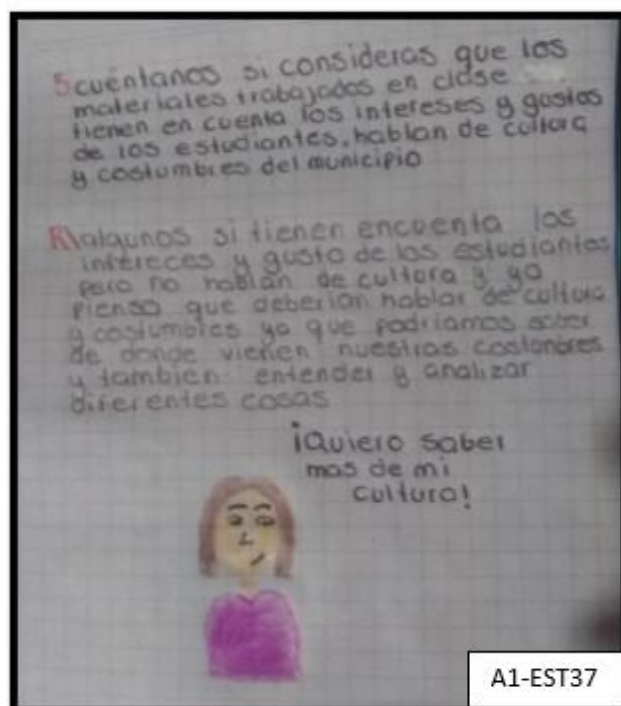
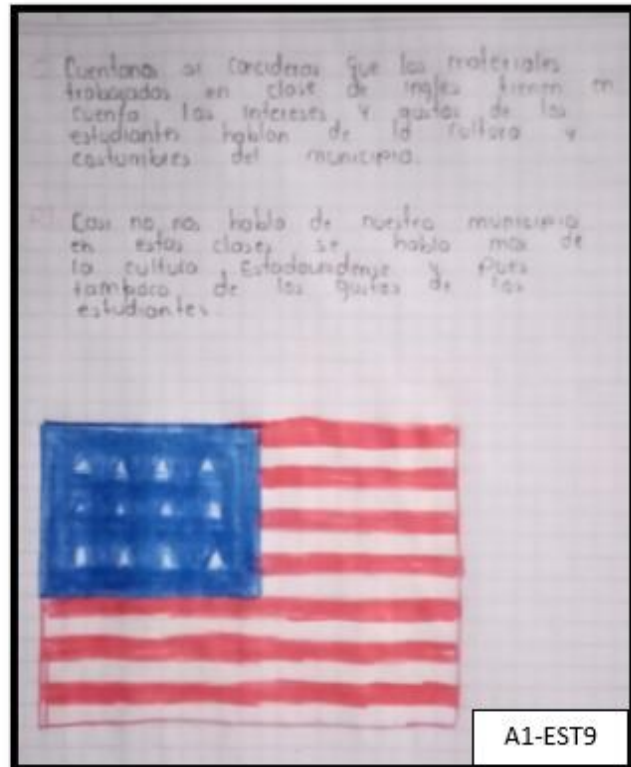
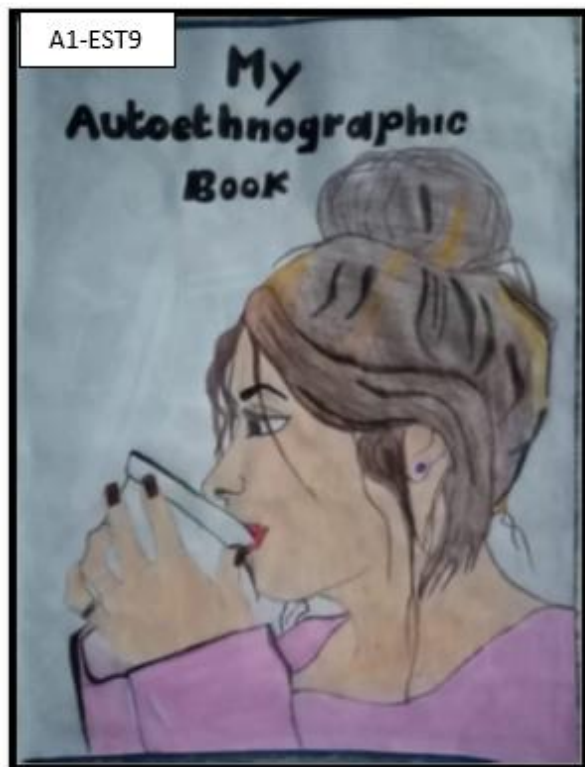
Student	Dialogues' trigger Questions
<i>Student 1</i>	<ol style="list-style-type: none"> 1. ¿Las recolectas de mercado para las familias más necesitadas son programadas? 2. ¿Qué imagen te llevaste de tu tía al conocerla? 3. ¿por qué no hablas con todo el mundo? ¿Qué te detiene? 4. ¿por qué los solo los hombres se dedican a trabajar en alfarería o en los camiones? ¿Crees que las mujeres también podrían hacer ese trabajo? 5. ¿qué mujer de su círculo social podría ser parte de “grandes mujeres”? ¿por qué?
<i>Student 2</i>	<ol style="list-style-type: none"> 1. ¿Cuál es la diferencia entre tradición y costumbre? 2. ¿por qué pensó que eran extranjeros en el primer momento que los vio, que hizo que pensara eso? 3. ¿por qué no hablas con todo el mundo? ¿Qué te detiene? 4. ¿para ti, que significa quedarse estancado? ¿por qué sueñas con irte a otro país y no estudiar en Colombia? 5. ¿Qué aspectos le gustaría conocer acerca de la región?
<i>Student 3</i>	<ol style="list-style-type: none"> 1. ¿Consideras que tienes tu algunas de las costumbres que mencionaste en la auto etnografía? ¿por qué? 2. ¿Qué pensaste cuando las personas se burlaban de los extranjeros? ¿hiciste algo para mejorar ese pensamiento, incluso el de tus familiares? 3. ¿Qué más le puedes brindar a la comunidad, teniendo en cuenta lo que mencionaste frente a cómo te ven/ves como parte de la comunidad? 4. ¿consideras que solo para progresar debes estudiar en la universidad? ¿por qué? 5. ¿Qué actos podrías hacer para ir cambiado los jóvenes?
<i>Student 4</i>	<ol style="list-style-type: none"> 1. ¿Consideras que todas las personas de la vereda entregan todo su esfuerzo para estos festejos? ¿Por qué? 2. ¿qué aprendiste de la cultura judía? ¿qué tienen de diferente frente a la cultura católica en Colombia? 3. ¿Por qué dices que deciden tener un hogar por error al estar esperando un hijo? 4. ¿Consideras que es importante hablar de los gustos de los estudiantes y la cultura del municipio y vereda en las clases de inglés?
<i>Student 5</i>	<ol style="list-style-type: none"> 1. ¿Cuáles son las costumbres que crees son propias de la vereda? 2. ¿Por qué pensaste que los chicos futbolistas no trabajaban? ¿qué te hizo pensar eso? 3. ¿por qué consideras que estudiar sería gastar el dinero de tus padres? Si después puedes ayudarlos con el dinero de tu trabajo. 4. ¿Qué se podría hablar de los estudiantes de la IERDP? ¿Qué dirías tú de tus compañeros y de ti mismo?
<i>Student 6</i>	<ol style="list-style-type: none"> 1. ¿Para ti que significa gran devoción? 2. ¿Qué cosas no conocían de lo que hablaban los extranjeros? 3. ¿Cómo te sientes al ser conocida como la hija de la costurera?

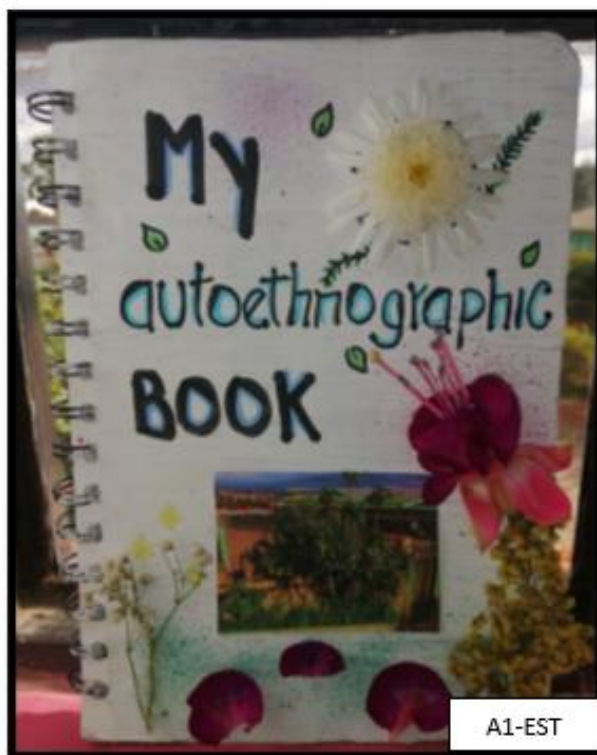
	<ol style="list-style-type: none"> ¿De dónde sacas los porcentajes que presentas en tu gráfica? ¿Sabes quienes más las utilizan? ¿Consideras que la vida de esos personajes extranjeros te ha influenciado o enseñado en algo?
<i>Student 7</i>	<ol style="list-style-type: none"> ¿De dónde surge la idea de que las caravanas son de tiempos antiguos? ¿A qué te refieres cuando dices que el extranjero hablaba apagado? ¿Qué trato consideras le dan a los abuelos y por qué? ¿Crees que socializar con las personas de la vereda crea conflictos? ¿Por qué crees que los padres apoyan muy poco a los estudiantes cuando se gradúan? ¿Por qué crees que es importante hablar de la cultura y costumbres de Nemocón?
<i>Student 8</i>	<ol style="list-style-type: none"> ¿Consideras que todas las personas aman su trabajo en la vereda? ¿Qué productos había traído el extranjero que no conocías? ¿Por qué son diferentes a los de Colombia? ¿Consideras que todas las personas nacen para trabajar, por qué? ¿Consideras que eres alguien, aunque no tengas la posibilidad de estudiar y trabajar? ¿Qué diferencias y similitudes encuentras entre lo visto de Estados Unidos y la vereda?
<i>Student 9</i>	<ol style="list-style-type: none"> ¿Cómo celebraban tus antepasados las festividades? ¿Han cambiado en algo? ¿A qué te refieres con buena cultura? ¿Cuéntame una experiencia donde hayas visto que alguien se cree más que otro? ¿Por qué crees que algunas mujeres de la vereda deciden trabajar o tener hijos y no estudiar? ¿Por qué consideras que es necesario conocer otras culturas para que la tuya sea mejor?
<i>Student 10</i>	<ol style="list-style-type: none"> ¿Alguna vez has estado en una caravana? ¿Cómo te sentiste? ¿Cómo hicieron para comunicarse y/o hacerse entender si tu abuelo no hablaba inglés? ¿Qué otras cosas es portarse bien? ¿Qué es ser juiciosa? ¿A qué se debe que la mayoría prefiera trabajar que estudiar? ¿Qué aspectos te gustaría conocer de tu cultura?

Appendix C. Chart that was used to analyze the students' information during the autoethnographies and dialogues.

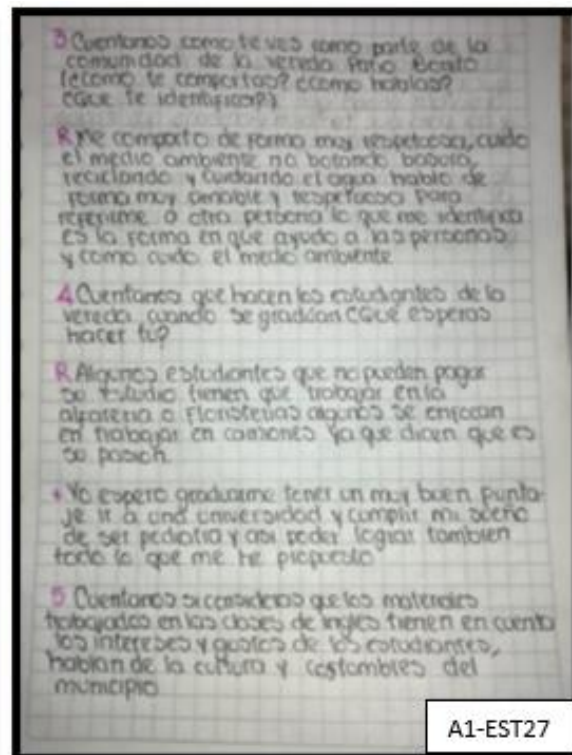
Categories	NOMBRE ESTUDIANTE	PREGUNTA 1	PREGUNTA 2	PREGUNTA 3	PREGUNTA 4	PREGUNTA 5
<p>Donde= entorno físico en el que ocurren las situaciones, los eventos y las costumbres.</p> <p>Situación= Conjunto de factores o circunstancias que afectan a alguien o algo en un determinado momento</p> <p>Experiencia= Hecho de haber conocido o presenciado alguien algo</p> <p>Sentimiento= Hecho o efecto de sentir o sentirse</p> <p>Percepción: Sensación interior que resulta de una impresión material hecha en nuestros sentidos.</p> <p>Costumbre= práctica habitual o tradicional de una colectividad o de un lugar</p>	Estudiante 1					
	Estudiante 2					
	Estudiante 3					
	Estudiante 4					
	Estudiante 5					
	Estudiante 6					
	Estudiante 7					
	Estudiante 8					
	Estudiante 9					
	Estudiante 10					

Appendix D. The students' autoethnographies.

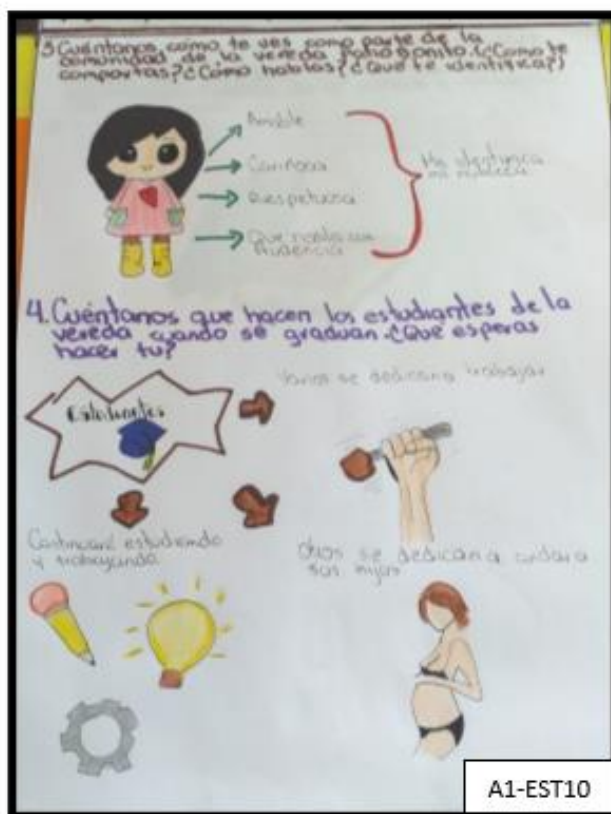




A1-EST



A1-EST27



A1-EST10



A1-EST28

Appendix E. The applied dialogues throughout WhatsApp